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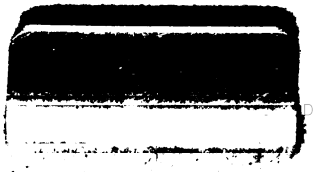

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CHURCH PHILANTHROPY IN NEW YORK

A STUDY OF THE PHILANTHROPIC INSTITUTIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE CITY OF NEW YORK

BY

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Church Philanthropy in New York

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CHAPTER I.

The Evolution of Philanthropy

While the pursuit of happiness is man's inalienable right, there are many wrong roads in that direction which may be chosen. Few problems are more intricate than those connected with the work of setting people right who have gone, or are in danger of going wrong. For purposes of study we may group together the unfortunates who by some accident have been forced out of the race, and whose needs are mainly physical; the "unqualified" who have never had a real opportunity and whose difficulty is usually intellectual; and the "unrested masses" whose better selves are being stunted by over demands or who do not feel the obligation to improve their time, and whose need is largely moral. Such unfortunate, unqualified and unrested people require the help of those stronger than themselves. With such has the benevolence of every age had to do. A brief survey of the History of the Church may be expected to show an effort to give another opportunity in life to those who needed it, to train men for the best work they were capable of and show them the possibilities of true recreation.

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St. Paul *restored* Philemon's runaway slave "in time past, to thee unprofitable but now" converted, *instructed,* as to his true possibilities, and "profitable to thee." The new relationship of "a brother beloved" might be expected to *cheer* and brighten life. (1). In the Book of the Acts we have numerous instances of help extended to the unfortunate (2) which we may classify as *Remedial Benevolence;* and of new possibilities opened up for the unqualified (3) which may be termed *Constructive Benevolence.* The early Christians were often cut off from all social advantages; yet the unrested slaves and social outcasts were not forgotten. The Agape (4) described by Pliny (5) had its social side. At the very beginning of the gospel we read of a wedding feast being saved from interruption. (6). We may call such effort *Recreative Benevolence.*

Remedial effort for the benefit of the unfortunate has always been the chief object of Christian Benevolence. At first frequent oblations supplied the needs of the poor who were the especial charge of the Deacons and Widows. Later a quarter or a third of the Church's income was devoted

(1) Epistle to Philemon 12, 11 and 16.
(2) IX-34; V-16; IX-40; XX-12; VI-3 and XI-29.
(3) III-7; II-44; IV-34; XXI-4-16 and 23.
(4) St. Jude 12. I Cor. XI-33.
(5) Letters to Trajan XCVI.
(6) St. John II-11.

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to this purpose. Even the church plate had been turned into relief funds so that St. Lawrence could truthfully designate the poor as the treasure of his church. This sort of treasure increased disproportionately. (1). As the first enthusiasm waned, oblations had to be sought. Tertullian in the second century suggests that the "oblation confirms" sacred rites; (2). Cyprian tells us that prayer and fasting are of less avail unless aided by almsgiving. (3). As the need of relief increased, alms and absolution came to be closely associated, and offerings for the benefit of the dead were next solicited. (4).

After the time of Constantine, the need of the world became the Church's responsibility. The bishops proceeding to or-

(1) Some idea of the responsibility of a bishop of the third century may be gained from the "Apostolic Constitutions." We find there (Book IV Concerning Orphans No. 2)—

"Do ye, therefore, O Bishops, be solicitous about their maintenance; being in nothing wanting to them, exhibiting to the orphans the care of parents, and to the widows the care of husbands, and to those of suitable age marriage, to the artificer work, to the unable commiseration, to the strangers a home, to the hungry food, to the thirsty drink, the naked clothing, to the sick visitation, to the prisoners assistance. Have a greater care of the orphans that nothing be wanting to them; to the maid indeed until she arrive at the age of marriage, and ye give her in marriage to a brother. And assist ye the lad that he may learn a trade."

(2) Ad uxor II-8. Sec. I. St. Peter IV-8.

(3) Treatise on Works and Alms, quoting Prov. XXI-13, Ps. XLI-1. and Tob. XII-8. Personally he bestowed his means liberally (Vita 2), organized relief during the plague at Carthage and ransomed Numidian captives.

(4) Ambrose in his "De Officiis" discussing the Cardinal Virtues, placed Benevolence under the head of Justice. Men soon thought of it as belonging to Prudence.

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ganize the work established the Christian hospital. In earlier times the sick and afflicted had received attention in Egypt and India. (1). Military hospitals existed in the armies of Rome and Mexico. The shrines of Aesculapius sheltered the sick. (2). But the origin of the Christian hospital is rather to be found in the bishop's guest apartments, where the stranger, the sick and the poor found a home and a friend. (3). Julian, the Apostate, imitating Christian institutions, gave orders to "establish hostelries in every city, so that strangers may reap the benefit of our philanthropy." (4). His statement that "these impious Galileans give themselves to this kind of humanity," appears among the first references to their existence. Basil, the Great, built the most famous hospital of that time where even lepers were cared for. (5). Jerome is credited with having carried the hospital idea into western Europe (6) and during the fifth century these institutions multiplied in number and

(1) Fa. Hians "Travels from China to India," tr. by Beal p. 107.

(2) Pausanias tells us that the Senator Antonius "erected a building where it was both lawful to die and bear children." A. D. 170. "Description of Greece." Book 11, chap. 27.

(3) "Christian Charity in the Early Church" by Guhlhorn Bk. III Ch. IV.

(4) Sozomon's Eccles. Hist. V-16.

(5) That Basil held some modern ideas regarding relief is shown by his remark "He who gives to a vagabound throws his money to the dogs." Epistle 292.

(6) Epistles LXXVII-6.

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variety. A Hospice for strangers at Portus, three for the poor at Rome, and a retreat for insane monks at Jerusalem are mentioned. (1). At Constantinople, thirty-five institutions included Chrysostom's two for the sick and Justinian's House of Penance. The "Hotel Dieu" of Paris, was founded in the time of Gregory the Great, who devoted considerable attention to relief problems. He made the hospital at Augustodunum independent of its Bishops, and such independence of episcopal control becoming the prevailing custom opened the way to irresponsibility in the management of church institutions.

The constructive benevolence of the church during this period covered a wide field. The foundations of every modern European state were laid by the church. Only under her protection did peaceful occupations flourish; and it was she who preserved to the modern world "the products of Milleniums of labor." The question may be asked, whether the church attempted to supply any recreative substitute for the condemned ampitheatre. If during the fourth century services became less sociable and sympathetic, their magnificence and dramatic effects were everywhere augmented. The story of the first rendering of the Te Deum at the baptism of St.

(1) Fleury Hist. Ecclesiastique Liv. XXX. Sec. XXV. c. 9.

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Augustine at Milan suggests a dramatic scene not uncommon at that day.

Turning to mediaeval charity we find the monastic orders establishing hospitals with at least the partial motive of benevolence. Private piety, as previously, lavished itself upon the endowment of enduring relief agencies. Of the mediaeval monuments in modern London, few are more interesting than St. Bartholomew's Hospital. Founded in 1123 as an Augustinian Community with a master, eight brethren and four sisters, it still occupies the site given it in 1139. It appears to have always been a hospital in our modern sense of the word. (1). Such hospitals as St. Leonard's founded by Athelstan in 936 at York were for needy and strangers.

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(1) A Grant of Edward III reads: "Ad omnes pauperes *infirmos* ad idem hospitale confluentes," etc. Becket and Henry III were among its early benefactors. "The Hospital came into the possession of Henry VIII, who refounded it, and granted it a fresh Charter, which gave back the greater portion of its former revenues; considering the miserable estate of the poore, aged, sick, low, and impotent people as well men as women, lying and going about begging in the common streets of the said City of London and the suburbs of the same, to the great paine and sorrowe of the same poore, aged, sick, and impotent people and to the great infection, hurt, and annoyance of His Grace's loving subjects. At the granting of Henry VIII's Charter St. Bartholomew's Hospital contained one hundred beds, and since that time, its accommodations have increased sevenfold, while the out-patient department has been added, extending the benefits of the foundations to more than one hundred and fifty thousand patients every year." Harvey, the discoverer of the circulation of the blood, was physician here from 1609 to 1643. Some rules suggested by him are still in use.

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The reign of Henry VIII was epoch making in the history of benevolence. The Tudor Dynasty sought to establish order in the realm; and in no department of English life was it more needed. In the year 1536, which saw the first legislative distinction drawn between the dependent and delinquent classes—("poor, impotent, sick and diseased people" and "such as be lusty")—the decisive blow was struck at the English monasteries. The time had come when the state was to resume a responsibility thrown upon the church in the fourth century. King Henry could say: "I will look after my own relief;" and he flipped the monks off his island. (1). The defence of a change so revolutionary as the suppression of six hundred and forty-five religious establishments is that the monks were aliens, owing allegiance to none within the realm and were not attempting to deal in any adequate way with the problem of relief. After the "Black Death" and the "Statute of Labourers" in 1349 the system of voluntary charity and repressive poor laws proved to be inadequate. The local authorities who had previously distributed corn in hard times, now asked for liberal

(1) The statesmanship of Henry VIII and its results has been a fruitful subject for discussion. The *civil* administration of relief since has been subject to grave abuses; one hundred years ago it was about as bad as possible; and Mr. Charles Booth even says: "the present state of things satisfies no one."

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contributions. A definite levy for the poor of London was enforced in 1547, and fifty years later a tax throughout the realm. Of the twenty hospitals mentioned by John Stow in his "London under Elizabeth" three had been suppressed by Henry V. (1) and eight by Henry VIII. (2). The five Royal Foundations re-endowed by the citizens of London, are St. Bartholomew's, St. Thomas (for the sick poor), Christ's Hospital (for orphans), Bethlehem or "Bedlam" which has sheltered the insane since the fourteenth century; (3) and Bridewell, where the unemployed were "set on work," and children taught trades. (Twenty-five such trades are mentioned). In the time of James I, "Bridewells" became a fixed institution throughout the realm. When tramps were transported after the Commonwealth the workhouse became the poorhouse and ceased to have its former

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(1) At Aldersgate, at Cripplegate and Oldbourne.

(2) St. Mary Barking for the Insane, St. Giles and St. James for the lepers, St. John Jerusalem for Crusaders, St. Mary Cripplegate for blind, St. Mary Spittle for 180 and St. Mary Rouncewell.

(3) Rational treatment of the insane appears to date from a French canon of 1603 forbidding the clergy to cast out devils. The French law of 1838 marked another advance. The first American asylum was founded at Williamsburgh, Virginia, in 1773. Important reforms, including the British Royal Commission of 1855 resulted from the agitation led by Miss Dorothea Dix.

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significance. Its establishment had marked a penalogical era. (1).

Constructive Benevolence was a conspicuous feature of the life of the mediaeval Church. The Trade Guilds were ecclesiastical in their origin and never wholly lost their religious aspect. The monks gave serious attention to quasi-scientific agriculture, irrigation, sanitation, road-making and bridge-building. But the main constructive charitable work of the Church was coming to be in education. Henry VIII. disestablished remedial charity in the English Church "that the monks and their estates might be turned to some better account, that the people might be better educated, charity be better exercised," etc. (2).

Since Justinian, the schools of the Church had been the only schools in Europe. Creating the Universities, she supplied not only the instructors, but most of the students. The Reformers' policy of di-

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(1) The substitution of slavery and banishment for the death penalty had marked the dawn of civilization. Ecclesiastical influence, as seen in the Hebrew City of Refuge and the Christian Sanctuary, shut the gate upon the vengeance of individuals. That Reform is better tnan Retribution is taught by the English Workhouse. In 1669 the Hambugh Spinhouse was founded that "thieves and prostitutes by labor and religious instruction be reclaimed." Clement XI in 1704 founded the Hospital of St. Michael at Rome, "for the correction and instruction of profligate youth." Howard's efforts brought the reforms of the nineteenth and Brockway's experiments presage those of the twentieth century.

(2) 31 Henry VIII Chap. 9.

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verting monastic property to educational uses was not a new one in England. "Henry VI endowed Eton and King's College with revenues which came from the suppression of alien priories." (1). In 1497 Jesus College, Cambridge, superseded St. Rhadegund's Nunnery, and Clement VII gave Wolsey permission to convert St. Frideswyde at Oxford. (2). For the next three centuries education remained the chief organized benevolence of the English and American Churches.

At no period, however, has the recreative work been forgotten. Dividing English history into four periods dominated in turn by the virile, pleasure-loving, Puritanical and culture-loving social types; (3) we find in the first period, closing under the Tudor Dynasty, the Miracle Play, Church Pageants, Markets and Fairs in the Church yard contributing to the people's pleasure. During the pleasure-loving period, associated with the degeneration of the drama, the sentimental devotion to the "Virgin Queen" and closing with Charles II, we have Whitsun-ales, May-poles, Morris-daunces and various sports at Church festivals. The Puritanical age, ex-

(1) "Cardinal Wolsey" by M. Creighton p. 141.

(2) The revenues of forty monasteries were diverted to Wolsey's great Oxford foundation. Fifty-three Grammar Schools resulted from Chantries converted in 1547.

(3) Principles of Sociology by F. H. Giddings p. 405.

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tending from Edward VI almost to Edward VII saw the people's social instincts met by the church to some extent in the prayer-meeting, the sewing circle and the class meeting. Church membership itself conferred distinct social advantages. If we trace the beginning of the culture-loving era from the days of Queen Anne, the Free Library, Fresh Air Work, and the modern Parish House are portions of the recreative benevolence of to-day.

Turning to the transfer of English civilization and of the English Church to the new world we find that the Church of England was practically established in the province of New York by the "Ministry Act" passed September 22nd, 1693. Four years later a parochial organization was effected, and only seventeen years later, in the year 1709, Trinity School was established. The middle of the century saw the birth of King's College.

The year 1801 marked the ordination of John Henry Hobart (1) and the appointment of the first missionary of the "Committee of the P. E. Church for the propagation of the Gospel in the State of New York." The Bible and Prayer Book Society was organized in 1809; the P. E. Tract Society in 1810; the New York P. E. Library Society in 1814, and the P. E.

(1) S. D. McConnell calls him the first of modern Churchmen (History p. 286.)

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Sunday School Union a little later. Sunday Schools began to be regularly reported in 1823.

It is well known that the Sunday School movement owes its origin to John Wesley and Robert Raikes. But these two men, both beginning in 1784, established schools of a different character. Wesley organized volunteer teachers to give religious instruction. Such schools were known in this country before his time, but they did not become an integral part of American Church life until 1809, or even 1816. Robert Raikes employed paid teachers to instruct the very poor in reading and writing on Sundays. This was before the factory laws made attendance at day school possible. Similar schools were established in New York before 1800. The charity day schools grew out of this system. Perhaps the first of them was St. Michael's Parish School of thirty-eight children started at Bloomingdale in 1817. The free Church of St. Mary, Manhattanville, incorporated in 1823 opened "a free Parish School." In 1824 Dr. Wainwright of Grace Church began one which had one hundred ten boys and one hundred twenty-five girls. The Charity Infant School at St. Thomas' had sixty-nine children in 1832. St. Mark's, St. Bartholomew's and the Church of the Ascension soon followed. Dr. Hawks started

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a Sunday "School for Blacks" at St. Stephen's in 1831, and in that same year the Church of the Ascension built a "neat and commodious" Sunday School building. St. Luke's erected a five-story building for day schools in 1833. Much attention was given at this time to Parish and Sunday School Libraries. The General Theological Seminary in New York dates from 1817. During the first third of the century—the period of Bishop Hobart's ministry—it is difficult to draw the line between missionary and educational work. The same mixed motive no doubt existed in the minds of the founders of Trinity School and of Columbia College. At the close of that period contemporaneous with the culmination of the Poor Law agitation in England, we find steps taken which mark a distinct advance in benevolent work in New York. The Leake and Watts Orphan House was founded in 1831. The Rector and Wardens of Trinity Church were named as Trustees, but it was not a distinctively Church institution. The equal support of all Christian people was asked as it was a year or two later in the founding of the Orphan Asylum Society of the City of Brooklyn. Within the Church, however, we see changes which mark progress.

The Male and Female Auxiliary Missionary Society of Christ Church founded

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in 1824 became in 1831 the basis of a larger work. Through the initiative of Rev. Dr. Schroeder, Mr. Floyd Smith and others, the City Mission Society was established "to provide churches in which the seats shall be free and mission houses for the poor and afflicted." Their Mission Church of the Holy Evangelists was consecrated in Vande-Water Street, November 19th, 1831. (1). It had a daily infant school and lending library. The first missionary in charge, Rev. B. C. Cutler, founded a House of Industry where cheap cottons were bought and "poor females" employed to make garments at 12½c to 18¾c apiece. During the first year $289.97 was paid for work and $334.06 for material for fifteen hundred thirty-four garments. The poor came hither "from almost every section of the city," but the garments were not easily sold and the work was discontinued. This experiment in "setting the poor on work" is interesting when we recall the importance attached to this method of charity later on.

In this same year, 1831, a Female Association at St. Clement's Church met weekly to make garments for the Sunday School children, and the Teachers' Benevolent Society of St. Luke's Church purchased cloth-

(1) The Church of the Epiphany in Stanton Street was consecrated Jan. 28th, 1834, and St. Matthew's in Christopher Street March 15th, 1841. Both belonged to this society.

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ing for destitute children. The Mite Society of St. Peter's Church relieved "much misery and distress" probably in the same way. This was the older method of doing for the poor instead of helping them to do for themselves. A Unitarian employment society founded by the Rev. Orville Dewey has given out sewing to poor women since 1836, but it was not until 1846 that we find the work permanently established in the Episcopal Church. In that year Ascension Parish started its Association for the Improvement of Industrious Poor.

The contribution of St. George's Church under the successive rectorships of Milnor and Tyng is worthy of special note. Dr. Milnor devoted his attention to the "most ignorant and needy classes." He organized six Sunday Schools in his crowded quarter of the city. He interested himself in the common schools of the state; and helped found Kenyon College and the University of New York. He was actively interested in mission work and his closing years were devoted to the establishment of a Chapel for the use of the neglected. When Dr. Tyng built the new St. George's in 1847 he showed "the necessity of an adequate building appropriately arranged" for the Sunday School. As the school developed, it became an important center of work among the poor. At Avenue A and Nineteenth

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Street, "in 1854, the first mission school of St. George's was gathered." During the eighteen years following the completion of the first Chapel (September 1859) $250,000 was devoted to this work at four centers. (1).

On February 22nd, 1844, the floating Church of Our Saviour was consecrated where the Young Men's Church Missionary Society devoted its attention to work among sailors.

The unrest following the widespread political disturbances of 1848, the appearance of the modern city with whole districts out of touch with cultural influences, the degeneration of the homes in these districts (2) and such books as J. S. Mills' Principles of Political Economy preceded the beginning of the present era of philanthropy which dates from about the year 1853. In New York, the immigration for twenty-five years had been enormous. (3).

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(1) The German Chapel was at 214 East 14th Street, the Chapel of Living Waters was at 283 Avenue B and the Chapel of the Bread of Life was at 16th Street near First Avenue. The earliest of these had a day school, sewing school and men's reading room.

(2) A New York Convention report of 1854 says: "In the lower wards of New York City heathenism reigns triumphant."

(3) The urban population of the U. S. constituted in 1800 4 per cent, in 1830 6.7 per cent, in 1840 8½ per cent, in 1850 12½ per cent. This fifth decade was the decade of maximum increase of the century. The population of New York City in 1800 was 60,515, in 1840 312,710, in 1850 515,547, in 1860 813,669. The population of Brooklyn doubled in the third, the fourth and again in the fifth decade.

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The city had suffered from recurring cholera scares, showing a bad sanitary condition. In 1846 Rev. Dr. Muhlenberg took up his residence in the city and found the work ready to be done.

In October, 1853, the General Convention of the Church met in New York. It established the fund for the relief of infirm clergy and for widows and orphans of clergy, and discussed a Memorial urging the "emancipating the episcopate and unsectarizing the church." The political principles of "checks and balances" had gotten into church life. The Memorial pleaded for a wider freedom for the bishop in administration, and for the minister in public ministrations. (1). The author of the Memorial was William Augustus Muhlenberg. He has been called "a living epitome of our Church's History." Beginning work as a pastor, from the age of thirty to forty-eight he was a school master. (2). He then established a free church, a sisterhood and the church hospital which has

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(1) Hyslop in his "Democracy" (p. 129) pleads for similar reforms in civic administration.

(2) In the same year, 1828, Thomas Arnold became Head Master of Rugby, and William Augustus Muhlenberg opened the Flushing Institute. Each man achieved for his own church and country similar reforms or they might be better called creations. They gave to education a new meaning. A biographer described the aim of the work at Flushing as being the "communication of a spirit, the development of a soul, the formation of character, the perfection of manhood." (W. W. Newton page 47.)

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given the chief luster to his name. At seventy he established a social community. "A firm believer in organic or institutional Christianity, he was convinced that the office of the Christian Church is not merely to evangelize, but also to educate in every highest and best sense of the word." (1).

Dr. Muhlenberg's intellect had reached a vigorous maturity when the call came to organize the Free Church of the Holy Communion. Moving to New York in 1846, he hired two houses instead of one. The first parish house in the city thus adjoins his temporary rectory. Almost at once he began to plan St. Luke's Hospital and had it incorporated in 1850. In that same year the Parish House and Rectory in the rear of the Church of the Holy Communion were occupied. But already a society had been started with the object of supplying sewing for poor women. On August 7th, 1849, he found a little vacation class being instructed by a poor parishioner, "I told her it would do them all good to go for a little fresh air over to Hoboken." A year or two later his "Fresh Air Fund" began sending people away systematically. "The first Church Christmas Tree for poor children in the city of New York was lighted in the parish of the Holy Communion in

(1) "Dr. Muhlenberg" by W. W. Newton, p. 67.

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1847." (1). Such were the beginnings of activities which have transformed much of the life of the Church, given us the modern institutional Church, and started many activities outside of ecclesiastical limits.

St. Luke's Hospital was not opened until 1859; but the care of the sick could not be deferred. A few rooms in a rear tenement were hired, "and here in 1853 St. Luke's was virtually begun." (2). The Sisterhood of the Holy Communion was started a year earlier as a new venture, and the Memorial house built this same year. An adjoining house was occupied as an infirmary for eighteen patients, and a Dispensary with a school for poor children on the first floor.

In 1864 Dr. Muhlenberg began to dream of St. Johnland, his industrial Christian community. In 1866 he bought a farm on the north shore of Long Island intending to supply healthful homes for such earnest poor folk as could pursue their occupations at such a distance from the city. Then a home was built for convalescent crippled children from St. Luke's Hospital. A boy's home and printing house were provided, and in 1869, the Old Men's Home.

Among those who received their first training with Dr. Muhlenberg was Harriet Starr Cannon, who in 1865 became the

(1) Life by Sister Anne, p. 210.
(2) Life by Sister Anne, p. 259.

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Foundress of the Sisters of St. Mary. This order started St. Mary's School for girls in 1868, St. Mary's Hospital for children in 1870, and Trinity Hospital and other institutions in 1873. The five sisters who began the work were professed in St. Michael's Church, and their work began at the House of Mercy nearby. The clergy of this parish had long shown an interest in institutional work. Reference has been made to their early Parish School. In 1847, the Rector, Rev. Wm. Richmond and the Rev. T. M. Peters began to systematically visit the city institutions. The City Mission Society was practically refounded later with a revised charter for the purpose of carrying on this work. In 1853 Mrs. Richmond began to visit Blackwell's Island and in connection with this work founded the House of Mercy. From the same impulse came St. Barnabas' House, the Midnight Mission, the Infant Asylum, the Sheltering Arms and the Children's and the Shepherd's Folds. One of these, the Midnight Mission, was placed in the care of the Sisters of St. John Baptist in 1882. The American branch of this Order had been founded by Helen S. Folsom in February, 1874. Its work lay among the Germans of the east side for whom the Church and Mission House of the Holy Cross were built at Avenue C and Fourth Street. The

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present Sisters' House on Seventeenth Street was erected in 1878 and the adjoining School House in 1884. St. Andrew's Convalescent Hospital was begun in 1886.

When the Sisters of St. Mary retired from the care of St. Barnabas House in 1867 Miss Ellen Hulme was placed in charge. On April 6th, 1869, she organized the Sisterhood of the Good Shepherd which remained in charge until October, 1886. The Sisterhood afterward conducted a Training School at 191 Ninth Avenue, a Clothing Bureau at 419 West Nineteenth St., work in St. Clement's Parish and elsewhere. The organization has since been absorbed into the New York Training School for Deaconesses, and its property is ultimately to be used for a Chapel at the new Cathedral. The pastor of the community was the Rev. Thomas Gallaudet, who was prominently connected with many of the charities of the city. His name is especially associated with the work of St. Ann's Church for Deaf Mutes. This he organized in October, 1852. The Church Mission for Deaf Mutes he incorporated in 1872 for work in New York and neighboring states. It has maintained a Home for the Aged since 1885. (1). The influence of

(1) I have taken these three epochs in Dr. Gallaudet's work as marking the more important stages in the evolution of Church Philanthropy. They mark the beginnings (Appendix I), extension (Appendix II), and final establishment (Appendix III) at least of some typical modern institutions.

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St. Ann's Church extended over a wide area. One of the first Mothers' Meetings was started here during the sixties and the first New York Chapter of the Girls' Friendly Society in 1879.

Another disciple of Dr. Muhlenberg was Sister Julia. In 1871 she took charge of the Church Charity Foundation in Brooklyn, establishing St. John's Hospital and the Sisterhood of St. John the Evangelist. The Church Charity Foundation had been started twenty years earlier by the Rev. Francis Vinton and others, for the care of orphans and aged people. Contemporary with this work was the establishment of mission chapels in neglected parts of Brooklyn. "Dominie" Johnson began St. Michael's in 1847 and St. Mark's followed in October, 1850. Dr. Canfield who came to Christ church in 1853 founded five. At this period Mission Chapels were begun in various districts in New York. St. George's, Grace, and Zion parishes established new mission centers. In 1855 the opening of St. Paul's Chapel school marked the beginning of the present school system of Trinity Parish. The P. E. Orphans' Home and St. Luke's Home for Aged Women were opened a little earlier. In 1873 St. Luke's Home was moved to its larger quarters in Eighty-ninth Street. A new institution for old men then occupied the buildings next St. Luke's Church.

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Within the decade following the Civil War a considerable expansion of work took place, due partly to growing needs which the war had diverted attention from and to increased want occasioned by the war. Some of these years were also years of unusual prosperity.

From the epoch from which we date the beginnings of Church Philanthropy a period of thirty years elapsed before the modern era may be said to have come completely into existence. This most recent period covers approximately the twenty years episcopate of the present Bishop of New York. The events marking the establishment of the new order (1) belong chiefly within the years 1883 to 1887. These years witnessed the opening of the earliest Parish Houses and Social Settlements. City life had developed the slums, and home life was becoming impossible. (2). The successful experiment of Mr. A. T. White with his "Home" and "Tower" buildings on Hicks Street, Brooklyn, proved the feasibility of model tenements in 1877. Mayor Cooper's Committee, appointed in 1879, organized a stock company

(1) See Appendix III.

(2) Rev. Dr. John Cotton Smith and the Ascension Association had improved a block of tenements in Forty-third Street in 1865, and had exerted an influence in favor of more space and air for the poor. Financially the effort had not been very encouraging; nor had it been on a large scale. Yet it appears to be the Church's only effort to grapple directly with this problem.

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which leased Gotham Court in the Fourth Ward of New York. Mr. Riis tells us that the "civic conscience awoke in 1879" when the churches arraigned the slum. It was time they did something; for they were being driven uptown so rapidly as to leave whole wards almost without cultural influences. A radical change of method was forced upon them. Reform vs. palliation now became the principle of action. Co-operation and opportunities for self-help and rational social enjoyment are the key-words of the new era of work.

The evolution which produced the Parish House took place in connection with the growth of the Sunday School. Rev. Dr. Tyng, speaking of early Sunday School history (1) says that "Church galleries, and if permitted, which was rarely the case, the pews on the floor were difficult conditions in which to develop a successful Sunday School." The second stage was a reconstructed damp church cellar or catacomb. By 1860 Dr. Tyng could say "I hardly see a new church now erected which consigns its schools to the tombs." Reference has been made to the "neat and commodious" Sunday School Building of the Church of the Ascension put up in 1831. St. Ann's, Brooklyn, had one in 1829. These Sunday School Buildings were either

(1) Forty Years' Experience in Sunday Schools, chapter XVI.

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small School Houses or large Halls suggesting the Halls of mediaeval castles. Excellent examples of both of these may be found at St. Peter's in West Twentieth Street. There is a school house erected in 1853 and a fine Gothic Hall built in front of it in 1873. A most serviceable Sunday School Building was opened for St. Peter's, Brooklyn, in 1871. About this same time another type appears. Sunday School Rooms had been erected in the rear of Churches. Now Mission Buildings were put up, which should contain Sunday School and Church all in one building. St. Chrysostom's, built in 1868, was the first of these. Within a decade Calvary Chapel and St. Augustine's followed on a similar plan. The transition from this combination to the modern Parish House is found in the Rhinelander Memorial Chapel of St. Mark in Tompkins' Square (1883) and the Church of the Reformation, 130 Stanton Street (1885). The honor of being the first detached Parish House of the modern kind is claimed by St. Thomas' House (Flower Memorial) 229 East Fifty-ninth Street, built in 1882. St. George's (Tracy) Memorial House, 207 East Sixteenth Street, dates from 1888, and St. Bartholomew's, 209 East Forty-second Street, from 1891. This last building, with its more recent additions, is the typical parish

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house of to-day. Its inception and subsequent development are owing to the inspiration of the Rector of the Parish, Dr. David H. Greer. It has also shared with many other institutions the benefit of the practical and painstaking counsels of the late Cornelius Vanderbilt. Few men have contributed more than these two to the successful progress of modern philanthropy.

Parallel with the development of the Parish House has been that of the Social Settlement. This has been the chief contribution of the nineteenth century to philanthropic work. Its origin is naturally bound up with the beginning of the whole modern movement. This has been traced to Francis of Assisi. It certainly owes much to John Wesley. Thomas Chalmers, in Glasgow, and Joseph Tuckerman, in Boston, prepared the way for the crystallizing of the thought and work. Half a century ago, co-incident with the Charity Organization idea in Germany, the Christian socialist movement in England took shape. Maurice and "Tom" Hughes laid noble foundations in Bloomsbury during the fifties. Denison and J. R. Green went nearer to the heart of the practical problem in Stepney during the sixties. Ruskin and T. H. Green taught the new philanthropy, the universal right to happiness, to the rising

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generation at Oxford during the seventies. Toynbee and Canon Barnett saw the first fruits in Whitechapel during the eighties. Ingram and P. R. Buchanan brought the work to fuller proportions in Bethnal Green during the nineties. The nomination of the present Bishop of London gave royal approval to the work of the movement at the opening of the new century. The year 1885 is memorable for the simultaneous opening in London of Toynbee Hall (Whitechapel), Oxford House (Bethnal Green) and Trinity College Mission, (Camberwell). The extension of the settlement idea to New York is generally dated from the starting of the Neighborhood Guild of 1887.

The final establishment of the Social Settlement as a fixed philanthropic agency marked the completion of a definite step in the whole history of benevolence. Four fairly well defined stages of development may be distinguished in accordance with the different motives resting back of their several activities. Pre-Christian Generosity (1), Early Christian Charity, Mediaeval Alms-giving and Modern Philanthropy while often doing the same kind of thing, did it for a different reason. Pre-Christian Generosity was impulsive, while

(1) Called liberality by Uhlhorn and prodigalitas by Prof. F. G. Peabody.

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manifesting perhaps, an elemental human instinct. Athens granted a daily subsidy for the infirm, and educated orphans. Rome distributed grain to the needy and had its Mutual Benefit Associations. Pliny endowed a library and provided annuities. (1). Such things "created fame and were useful to the State." Canon Liddon says: "Man does not in his natural state love his brother, except it be from motives of interest or blood relationship." Hebrew benevolence had largely this latter motive though the strangers' needs are often remembered (Leviticus XXIII-22, XXV-35; II Maccabees III-10, VIII-30). This idea of duty was not wholly absent, but the motive power was mainly unreasoning impulse, or a recognition of the need of the State.

Among the changes effected by Christianity was the association of benevolence with religious duty. Charity is one of the key-words of the life of the early Church, and benevolence was an expression of thanksgiving which formed the heart of divine worship. Early Christian Charity then is a matter between the individual and God. While as a duty it was urged by the Church it was not regarded primarily as a duty to the Church nor to humanity. The

(1) Epistles, I, 8.

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need of men was but the accidental opportunity for rendering a service to God.

By the time of Ambrose and markedly after the time of Gregory a sort of return tendency had set in, Mediaeval Almsgiving had a certain kinship to the earlier Generosity. Increasing demands upon the treasury of the Church forced the bishops to take the role of statesmen, and contributors thought more about themselves than they did about God, or their fellow men. As late as the seventeenth century Sir Thomas Browne could say (1): "I give no alms to satisfy the hunger of my brother, but to fulfill the will and command of my God. I draw not my purse for his sake that demands it but His that enjoins it." The change from such Mediaeval Alms-giving to Modern Philanthropy consists in a changed primary object of interest. This is no longer self nor God, but humanity. The recipient's welfare rather than natural impulse, self-interest, or religious duty is the thing considered. Mr. Lecky tells us (2) the growth of early Christian charity developed a new sense of the sanctity of human life and the teaching of universal brotherhood. However true that may have been of the ninth century of which he is speaking, it is emi-

(1) Religio Medici 2d Part, Chap. 2.
(2) History of European Morals.

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nently true of the nineteenth. Because of this has come the change. Pre-Christian Generosity had been Ego-centric; Early Christian Charity Deo-centric; Modern Philanthropy is Socio-centric or Homo-centric.

Human welfare, social and individual, is the aim of modern effort, and the enthusiasm desiring to raise this to the highest level is the characteristic of the modern philanthropic spirit. The philanthropic attitude to-day toward all classes, abnormal as well as normal, is educational and cultural. As widely as people differ, there is a normal standard toward which it is worth while to try to approximate. The modern standard of life is one which recognizes the essential unity, the inter-relation of its various parts and the necessity of harmony among them.

A man is no longer considered sound if he cultivates his brain and neglects his body, nor good if he stimulates his emotions and despises his reason. Asymmetry is the mark of degeneracy and criminality. Modern education seeks to prevent or correct it by an all around training. Physical perfection from any standpoint, and intellectual culture in any direction, are not sufficient. Ideals of personal morality even have undergone change. Loyalty to princes, policies or principles, enthusiasm

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after personal perfection, even the common-sense standards of Jefferson and Franklin, belong to a past age. None of them pictures twentieth century sainthood. them pictures twentieth century sainthood, which demands a well-rounded manhood. As much as any one Phillips Brooks perhaps represents such a type. Great in body, great in mind, great in soul, he despised nothing human. Logical, sympathetic, purposeful, he was interested in the little things of life, in order that they might contribute to the general welfare. A philanthropist rather than a theologian, he entered the pulpit because he was interested in righteousness, and sought a sphere of influence which should bring him in contact with many of his fellowmen. That he succeeded in leaving an impress upon life in the sphere of philanthropic activity is not wanting. Bishop Lawrence in a recent tribute declared that the name of Phillips Brooks is still remembered in the Home, the college, the prison and the hospital.

Coming back to the actual work done in New York, it is a matter of some interest to note the relation between theological thinking and benevolent activity. In the days when allegiance to definite schools of thought was more prevalent than to-day, this became quite marked. "Evangelicals" developed *parochial* activity such as the

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Sunday School and Mission work of many kinds. Such were Drs. Bedell, Tyng, Canfield and W. F. Morgan. "High Anglicans" organized *extra-parochial* institutions,—schools, hospitals, etc. Bishop Hobart, Drs. Vinton, Peters and I. H. Tuttle belonged here. The "Broad" School saw the need of *extra*-ecclesiastical work, and led the interest in social and neighborhood effort. F. D. Maurice was the founder in England, and Grace and Ascension Parishes have been exponents of this school in New York for the past thirty-five years. The many-sidedness of Dr. Muhlenberg's creative power is shown by the institutional work at Flushing and St. Luke's Hospital, his parochial activity at the Holy Communion, and finally the social experiment at St. Johnland. He seems to have caught the true spirit of each theological standpoint and to have carried its principles into practice.

Having sketched hastily the growth of benevolent institutions, a brief description of what the Protestant Episcopal church is doing in New York would be in order. We may take the hospital and the home to represent what we have called remedial, the school to represent constructive, and the parish house to represent recreative philanthropy. The attempt is made in the following chapter to discuss somewhat at length Remedial Effort.

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CHAPTER II

Remedial Effort.

SECTION I—INSTITUTIONS FOR THE SICK AND DISABLED (TEMPORARY RELIEF).

St. Luke's Hospital (1853)
Cathedral Heights
Rev. Geo. F. Clover, Superintendent.

St. Mary's Free Hospital for Children (1870)
405 West 34th Street,
Sisters of St. Mary in charge.

Laura Franklin Free Hospital for Children (1885)
17 E. 111th Street.
Frances L. Lurkins, Superintendent.

Trinity Hospital (1874)
50 Varick Street
Annie E. Kirchhoff, Superintendent.

St. Andrew's Convalescent Hospital (1887)
211 E. 17th Street
Sisters of St. John Baptist in charge.

Noyes Memorial Home (1888)
Peekskill, New York
Branch of St. Mary's Hospital.

DISPENSARIES.

St. Luke's (1897)	Cathedral Heights.
Wilkes (1894)	435 Ninth Avenue.
Trinity (1879)	209 Fulton Street.
St. Chrysostom's (1880)	550 Seventh Avenue.
Bloomingdale (1891)	225 W. 99th Street.
St. Batholomew (1894)	215 E. 42nd Street.
Grace (1868)	414 E. 14th Street.

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It is well to begin a description of Church Philanthropy in New York with the institution which was the chief product of the genius of Dr. Muhlenberg. He disliked the idea of its being a self-erected monument; but the original conception was his, and the influence of his personality there is still strong. He had been working and planning for seven years already, when in 1853 St. Luke's Hospital had its real beginning in two rooms of a rear tenement on Sixth Avenue. The work had been incorporated in 1850, and the cornerstone of the building at Fifty-fourth Street and Fifth Avenue was laid by Bishop Wainwright on May 6th, 1854. This property had been obtained by combining the enterprise with an earlier unsuccessful effort to establish a hospital for British emigrants. Nine patients moved into the new building May 11th, 1858.

Dr. Muhlenberg not only made the hospital his home, but insisted on the patients being regarded as his guests and as under his paternal care. Beside the best services of the physician and surgeon every personal comfort was considered, and opportunity sought for moral and religious culture. The chapel was the central part of the building and it was opened a year before the wards, in order to emphasize the distinctly Christian aspect of the work. The

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institution has never possessed a sectarian character, but the religious ministrations are those of the Protestant Episcopal Church. The superintendent has always been an Episcopal clergyman and daily services have always been held.

The present site of the hospital was purchased in 1892, and in 1896, just fifty years from the initial effort of the founder, the four pavilions were opened. They are named for Dr. Muhlenberg, and his three fellow-workers, Robert B. Minturn, Adam Norrie and Cornelius Vanderbilt.

The buildings are of fire-proof brick and granite; the floors and walls non-absorbent and the corners of the wards rounded. Attached to the front of the Administration Building in the center of the block is a tower 180 feet high. Its dome serves as a roof to the operating amphitheatre, beneath which are the children's wards. The Men's and Women's Pavilions have wards containing twenty beds each upon four floors. The fifth floor has two small wards. Each floor has a poultice room, pantry, dining room, quiet room and a small ward, separated by a hallway from the main ward. The water closets are in a turret outside the building proper. Each floor of these pavilions is connected with the corresponding floor of the Administration Building at the corner of contact; but direct circu-

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lation of air is prevented by fresh air cut-offs. The isolating wards are in the roof. In the basement of the Men's Pavilion is the general drug room and the dispensary.

The wards proper occupy practically the whole southern exposure of the buildings, and have light and air on three sides. Each pavilion and each floor of each pavilion is entirely shut off from direct contact with any other. Every part of the building has convenient access to the Administration Building, the Chapel and the Kitchen.

The Nurse's Home is behind the Men's Pavilion. On each floor above the first are twenty separate bed rooms, four bath rooms, closets, etc. In the basement is the laundry for the whole institution. The training school for nurses was established in July, 1888, and now provides a regular course of three years' instruction. Members of the school act as assistants in the wards, and besides lodging and laundry, receive their uniforms and text books.

The pathological laboratory has its separate building. Scientific investigation and training, while receiving careful attention, are never allowed to interfere with the rights or convenience of individual patients. The pavilion for private patients, in course of erection in 1905, will accommodate sixty-five, and will furnish a residence for the superintendent.

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Patients are received who are suffering from acute, curable, non-contagious diseases. The first classification is according to sex, and then into surgical, medical, children's and phthisical cases. Eight wards are thus the least number in use, although very few phthisical cases are received. Patients requiring immediate care are received at any hour, and surgical cases from any part of the country.

The House Staff consists of three physicians, six surgeons and three pathologists, appointed to serve for six months. While freedom of action is accorded to the Medical Staff and the Training School, yet the Superintendent, as father of the house, is in touch with and has authority over every department. His office gives unity and assures co-operation throughout the institution. All employees are responsible to him and all supplies are obtained under his direction. In purchasing provisions, etc., dealers agree to fill orders on certain terms, the prices not to be changed without notice. By acquaintance with the price list of several houses, it is felt that better terms can be obtained than by the contract system in use in many institutions. The superintendent reckons that the average daily cost of food for the 484 inmates of the house is thirty cents.

The Board of Managers of St. Luke's

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Hospital consists of twenty-four members, selected at the annual meeting on October 18th, beside two appointed by St. George's Society of New York and the Mayor of the City, the President of the Board of Aldermen, the President of the Medical Board and the British Consul General.

The erection of these buildings cost $1,749,605.08, and the land (536 ft.x583x213 ft., Morningside Drive, running diagonally) cost $530,000. The Margaret J. Plant Pavilion, for private patients, at the southeast corner of the property, will cost nearly half a million more. The capital assets of the institution are reckoned at $4,500,000, over $1,000,000 of which has been given for the permanent endowment of 236 beds and two rooms for the clergy. The cost of the endowment of one bed in perpetuity is $7,500.

The hospital receives no public funds, but is supported by its endowment, which yielded over $84,000 in 1904, as against $40,000 in 1899; by receipts from patients and by voluntary donations. The annual deficit is supplied from the unrestricted legacies. Dr. Muhlenberg started his "Century Fund" with the intention that one hundred persons should annually contribute one hundred dollars each toward this deficit. There are about ninety names on the list. Their contributions are included in the first figure in the following table, which

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shows the sources of income since the occupation of the present site:

	Individual Contributions	From Hospital Sat. and Sun. Ass'n	From Patients	From Endowment	Special Gifts Toward Endowment	Unrestricted Legacies
1897..	$ 15,510 00	$ 4,011 29	$ 31,909 23	$ 44,369 27	$ 58,500 00	$ 6,648 68
1898..	19,353 24	6,177 41	38,005 22	36,880 06	32,500 00	9,400 83
1899..	13,290 12	6,923 16	38,986 69	40,068 26	57,750 00	80,000 00
1900..	12,510 11	6,701 93	62,266 51	46,834 55	36,750 00	130,819 87
1901..	12,851 61	6,186 92	63,255 06	65,453 48	39,100 00	1,500 00
1902..	13,645 11	7,566 65	62,435 97	71,845 70	66,521 23	20,247 10
1903..	13,715 11	6,395 40	70,769 88	71,471 08	22,125 00	148,161 81
1904..	12,445 87	5,090 44	67,420 20	84,253 87	44,273 73	14,984 93

The following table gives an analysis of the number of patients and days of treatment during the same period:

	Number Patients Treated	Days Care Private Rooms	Days Paid in Wards	Days Not Paid for in Wards	Visitors	Daily Average in Hospital
1897	2,444	4,962	8,644	64,704		215
1898	2,656	4,767	10,474½	67,066½		225.5
1899	2,703	4,800	9,217½	69,037½	203	227.5
1900	2,613	8,336	8,275	89,777	183	237.2
1901	2,918	7,390	9,566	73,558	181	248.2
1902	2,663	6,764	13,511	52,985	296	201.4
1903	2,642	7,461	13,845	53,663	234	206
1904	2,992	7,518	12,868	55,764	343	209

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The change in conditions after the year 1901, the first year of the present Superintendent, is due largely to the removal of the patients of the House of Rest for Consumptives. Every year since, four wards have stood vacant and many patients have been refused admission. Lack of room for private patients and for the required nursing force, as well as lack of funds, has restrained the normal growth. The opening of the new pavilion may be expected to improve conditions.

The following table shows some of the results of methods of administration during the eight years at Cathedral Heights:

	Deficit	Running Expenses	Days of Hospital Care	Cost per day per ward Patient
1897	$ 57,499	$ 151,018	78,310	$ 1.77
1898	70,983	161,781	82,308	1.72½
1899	68,648	161,611	83,258	1.81
1900	62,043	175,250	86,571	1.82
1901	50,630	180,263	90,695	1.82
1902	27,566	177,514	73,556	2.08
1903	32,167	179,026	75,203	2.08
1904	17,236	180,217	76,493	1.98
Average in the old building				
1867-1877		45,783		
1877-1887		54,812	56,668	1.12
1887-1897		91,619	64,896	1.35

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The quantity of work done has increased every year with the exception above noted. The expense account has not increased every year. Since 1898 the deficit has notably decreased every year save one. The daily cost is perhaps the most significant figure of all. With the known increased cost of living and increasing cost of hospital requirements, there has been practically no increase in the figures here since 1899, and an actual decrease in 1898 and 1904. The decrease in 1904, the superintendent attributes to the slightly reduced price of coal and provisions and to the increase in the administrative force in two departments.

An analysis of the expense account according to the departments of work is here given. Salaries and wages are placed separate from other expenses.

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	Administration.	Professional Care.	Training School.	Laboratory.	Kitchen.	Laundry.	Housekeeping.	Provisions.	House Expenses.	Repairs.	Insurance.	Miscellaneous.
1901..	$ 5,781	$ 21,195		$ 2,759		$ 1,638	$ 8,179	$ 56,781	$ 17,080	$ 12,614	$ 150	$ 3,762
Sal....	7,422	20,868	$ 10,844		$ 4,564	3,636	6,182	816	7,416			1,350
1902..	8,169	20,811		2,663		1,207	7,463	53,009	15,944	3,673	403	4,657
Sal....	7,780	20,224	11,120		4,427	3,683	6,389	816	7,781			1,371
1903..	5,735	19,215		2,312		1,027	8,155	56,559	17,523	6,500	3,635	3,611
Sal....	7,858	21,003	11,502		4,263	3,752	6,569	808	7,784			1,350
1904..	7,370	19,403		2,802		889	7,261	53,536	13,997	4,763	149	3,804
Sal....	10,101	20,583	10,968		4,154	3,917	11,197	816	8,068			1,350

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St. Mary's Hospital was opened by the Sisters of St. Mary at 206 West Fortieth Street with beds for fifteen children in November, 1870. It has always been free. In 1873, the house on the present site, with a capactiy of twenty-six beds, was occupied. The present main building was erected in 1880 and the addition on the adjoining lot in 1893. This newer part contains two medical wards, girls on the main floor and boys on the second floor. The sisters' and nurses' apartments are above these and four small isolating wards on the fifth floor. The three surgical wards are on the first and second floors of the Main Building. A recent addition to the building has doubled the capacity of two of these. The third floor of this addition is occupied by the new chapel. The operating room with its dependencies and modern appliances and the pathological laboratory are on the fourth floor. The ward capacity is 108.

In 1900 a one-story building for the laundry was erected in the rear of the hospital, facing on 35th Street. The power and heating plant are in this building.

There are usually six sisters in residence to supervise the work of the hospital. Formerly the greater part of the nursing was done by volunteers. It is now in the hands of from fifteen to eighteen nurses, who are being regularly trained. A graduate nurse

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has charge of the operating room. There is a resident physician beside the attending and consulting staff.

A considerable part of the work of this hospital is surgical treatment of maimed and crippled children and there is constant need of metal supports and braces for the children whose parents are not able to provide them. Children are received between the ages of two and fourteen years, and in addition to acute, occasional chronic cases are received. By the connection of the dispensary and convalescent home, St. Mary's is able to care for its patients during a prolonged convalescence or whenever they are able to leave the ward. The Dispensary Building, fronting on Ninth Avenue, was built in 1894. Above the reception and consulting rooms on the main floor are apartments for the resident physician and others. From the opening of the hospital to September 30th, 1904, 11,430 children had been treated.

St. Mary's Guild, founded in 1881, with ten members, consists of 81 women who supply the needs of two wards and support ten beds in the Summer Home at Norwalk. St. Christopher's Guild, founded in 1892, has nearly 200 members. It looks after three of the wards and supports ten beds in the hospital.

In the summer of 1877 drives in the open

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air were systematically arranged for the patients. Later a house was hired for them at Rockaway, and in 1881, one accommodating 70 children was bought. In 1895 thirty acres of land near Norwalk, Connecticut, were obtained and the buildings opened in July, 1897. Here as many of the children as are well enough, have an outing during the summer. A recent addition makes the capacity eighty.

In 1888 the Noyes Memorial House adjoining the property of the Sisters at Peekskill was opened for incurable and convalescing children.

The cost of the original hospital building with the land was $77,000. The addition built next it cost with the land $142,000. The Dispensary and Ninth Avenue property cost $90,000. The property on 35th Street, with buildings, cost $28,000.

The hospital is supported in the usual way. The interest from endowments supplies somewhat less than one-half of the required amount.

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	Individual Contributions.	Hospital Sat. and Sun. Association.	Interest from Endowment.	Bequests.	Patients Treated.	Days of Treatment.	Operations.	Current Expenses.	Cost per day per Capita.
1900.....	$ 9,334 83	$ 2,657 73	$ 10,680 12	$ 72,137 27	805	27,325	337	$ 19,735 34	$ .72
1901.....	10,226 21	2,544 75	10,720 35	380 55	815	27,507	412	21,180 81	.77
1902.....	8,867 75	2,732 73	12,605 14	13,099 67	843	45,882	212	22,903 86	.49
1903.....	8,805 74	4,572 31	12,703 97		1014	52,796	400	22,392 55	.42
1904.....	11,003 50	4,392 40	12,537 66	1,701 09	1126	32,070	592	22,383 55	.69

The following figures give an anaylsis of the expense and salary account according to the various departments of the work:

	Administration	Professional Care.	Laboratory.	Kitchen.	Laundry.	Housekeeping.	Provisions.	House Expenses.	Repairs.	Insurance.
Exp.....	$ 856	$ 2,283	$ 285	384	$ 180	$ 2,791	$ 6,000	$ 1,899	$ 4,789 52	$ 337
Sal.....	216	1,260			1,128	2,532		2,570		

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The growth of the work is shown by the following table:

	Average Number Admitted	Average Current Expense.
In the first building previous to 1880	75	4,141
In one building 1880 to 1894.....	246	10,661
With both buildings 1894 to 1899....	623	17,586
With last addition 1899 to 1904.....	837	20,724

Mr. and Mrs. F. H. Delano established and endowed a homeopathic hospital, known as the Laura Franklin Free Hospital for Children, which was opened under the auspices of the Sisters of St. Mary on November 21st, 1886. The wards extend the full depth of the building, and occupy one-half of the first and second floors. Opening from the wards are wide balconies, which, as far as possible, are used by the children during convalescence.

A kindergarten, supported by the Laura Franklin Sewing Society, was begun in 1903 to help make convalescence a pleasant season. During the summer as many of the children as possible are sent out of town. Daily service is said in the chapel.

The hospital has accommodations for fifty children between the ages of two and twelve years, and is for curable and non-contagious diseases. It is under the control of a board of five trustees who have the power to appoint their successors.

In addition to the resident doctor and

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superintendent, the staff consists of two day nurses, two night nurses and nine pupils. A regular training school, organized in 1900, offers a course covering two and one-half years, part of which is spent in other institutions.

Ward supplies are administered in connection with the operating department. Everything used is not only noted in detail, but is credited to the individual and occasion to which it belongs.

The figures in the following table show that the amount of work done has increased annually during the past four years. During the same period the exceptional decrease in the daily cost is the result of improved supervision of both the use, and obtaining of supplies. One of the most difficult problems for institutions is to obtain an honest fulfillment of contracts. It is much more difficult for a hospital superintendent than for an ordinary housekeeper to detect fraud in either the quantity or the quality of articles paid for:

	Number Treated.	Days of Treatment.	Operations.	Daily Per Capita Cost.
1901	343	14,865	153	$ .95
1902	347	17,065	156	.76
1903	388	20,033	220	.67
1904	400	20,843	222	.59

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Analysis of expense account for three years:

	Admin.	Prof. Care.	Kitchen.	Laundry.
1903	$ 374 00	$ 587 00		$ 70 00
Sal	842 00	1,462 00	$ 411 00	435 00
1904	428 62	860 23		73 16
Sal	787 00	1,366 59	384 00	406 84
1905	520 00	670 00		102 00
Sal.	1,080 00	1,340 00	384 00	424 00

	Housekeeping.	Provisions.	House Expense.	Insurance.	Repairs.
1903	$ 372 00	$ 5,062 00	2,047 00		
Sal.	742 00		645 00		
1904	370 00	5,039 94	1,388 80	60 00	933 72
Sal.	693 75		603 00		
1905	213 00	4,805 00	380 00	60 00	361 00
Sal.	728 00		600 00		

When the Rector of Trinity Church moved from 50 Varick Street in 1873, the building was occupied as a parish infirmary. Additions were made to provide sufficient space to care for twenty-seven patients. The green breathing space between the hospital and old St. John's Chapel makes a pleasant outlook from the wards and insures fresh air for the patients. Sister Eleanor, of the Sisters of St. Mary, was in charge from the opening of the hospital until 1900, when the present superintendent entered upon her work.

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One difficulty of the building is the smallness of the wards, necessitated by the use of the various rooms, with the least possible advantage in arrangement.

Under the superintendent there are a day nurse, a night nurse and eight pupils. These are usually somewhat below the age at which candidates are admitted to regular training in the larger hospitals. The work done while serving here is preparatory to the regular course later on.

The attending staff consists of four physicians, appointed for the year, serving for a period of three months at a time.

Services are held in the chapel daily at 7 P. M. The Holy Communion is celebrated on Monday and Friday mornings, and there is also a Sunday afternoon service.

A housekeeper has charge of the purchasing and distributing of supplies. Formerly a druggist was employed, but prescriptions are now prepared outside of the hospital. The majority of the cases are surgical. Only a small number of the patients are able to pay for their treatment, the remainder being supplied by an annual appropriation from the corporation. Less than half of the patients have any connection with the Church.

The annual cost of the hospital is $13,000. It has gradually increased from $7,000.

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The monthly pay roll is $360. Classifying the annual accounts we have the following table:

Admin.	Prof. Care.	Kitchen.	Laundry.	Housekeeping.	Provisions.	House Expense.
$891	$ 900			$3,580	$4,200	
	1,584	360	393	672		420

	Patients Treated.	Days Paid For.	Days Not Paid For.	Operations.	Daily Per Capita Cost.
1902	256	1,035	5,477	128	$1 99
1903	282	1,394	5,347	144	1 92

In the matter of expense the year 1904 seems to be a fairly typical year for these four hospitals. Their daily cost for ward patients during that year is given as follows:

St. Luke's	$ 1.98
St. Mary's	.69
Laura Franklin	.59
Trinity	1.92

Taking the accounts of thirty-four hospitals for 1904 as reported to the Saturday and Sunday Association of New York City, their figures of daily cost are found to range from 31 cents at the Mother's Home of

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the Sisters of Misericordia to $6.37 at the Lying-in Hospital. The average of the thirty-four is $1.79. St. Luke's and Trinity are higher and St. Mary's and Laura Franklin are much lower. St. Luke's has an expensive plant and the requirements of a great institution involve expenditures which a small one need not incur. The extreme opposite is the case of expense at Trinity. The plant is badly suited to the work and the amount of work is small.

In comparing the current expense account of these four institutions it is to be remembered that this figure is always taken not to include repairs, insurance, taxes, improvements and whatever appears to belong exclusively to the capital account. Comparing the percentage of the current expense devoted to each department for this same year we have the following table of percentages:

	Administration	Prof. Care,	School,	Laboratory,	Kitchen,	Laundry	Housekeeping.	Provisions.	House Expens	Miscel.,
St. Luke ..	10	22	6	2	3	3	10	30	12	2
St. Mary ..	5	16		1	1	6	24	27	20	
L. Franklin	10	18			3	4	8½	40½	16	
Trinity	7	19			3	3	33	32	3	

St. Mary's first figure is small because of its being in charge of a religious order. Probably the second, third and fourth

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should be in a single column. The discrepancy at St. Luke's would then appear greater than it is. The reason for this is that so much more attention is and can be given to the professional end of the work than elsewhere. St. Mary's laundry plant is particularly modern and expensive. The housekeeping column suggests more attention to system at St. Luke's and Laura Franklin. At St. Mary's the smaller provision account is attributed to the use of less meat than elsewhere.

Patients newly discharged from hospitals and others not acutely but really ill are unable to pursue their ordinary avocations. They need healthful rest to prepare them for future usefulness. For such St. Andrew's Hospital was started in East Sixteenth Street with twelve beds by the Sisters of St. John Baptist in 1886. They moved to their present quarters three years later and in January, 1901, doubled their capacity by the purchase of the adjoining house. From twenty-eight to thirty-five women can be accommodated. There are three wards and a sitting room on the second floor and above are two more wards and three individual rooms. A trained nurse is in charge of the patients. Five dollars a week is charged, but suitable cases are not refused when approved by

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the visiting physician. There are a few cribs for children whom mothers can not leave behind. All who can, pay a little. There are three endowed beds yielding an annual income of $550. Books, magazines and various opportunities for recreation are provided. Friends often come and read aloud to the patients. The close proximity to Stuyvesant Square is an advantage.

	Donations.	Income Paid By or For Patients.	Interest.	Current Expense.	No. Patients Treated.
1900.....	$1,157 77	$191 25	$550 00	$1,670 33	176
1901.....	1,273 07	177 00	550 00	1,819 62	138
1902.....	2,767 90	759 25	550 00	2,202 13	131
1903.....	2,720 12	820 20		3,196 68	233
1904.....	3,129 60	838 00		3,079 48	255

From the opening of the hospital to October 1st, 1904, 2297 patients were admitted. The daily cost per patient in 1903 was 79c.

The hospital is kept open during the eight winter months. During that time most convalescents prefer to be in the city near their friends. In the summer it is better and they prefer to be out of town. Beginning in 1903 a summer branch was opened at Woodcliff, New Jersey.

About the same time that St. Andrew's Hospital was started, All Saint's Home for Convalescent Men and Boys was opened by the Brothers of Nazareth. This has been conducted at Verbank, Dutchess County.

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The situation of the farm is high and healthful.

The Noyes Memorial Home, opened at Peekskill, September 29th, 1888, is a large, old-fashioned, two-story frame house, with accommodations for twenty children. It is the out of town branch of St. Mary's Hospital where the children who are convalescent or in frail health may have the advantage of country life. The attempt is made to arrange for them to stay long enough to have their health established. The building with over an acre of land was given by Mrs. Emily Noyes in memory of her husband. It adjoins the property of the Sisterhood where St. Gabriel's School is situated. Five beds are endowed, yielding an income of over $700. The house is kept open the whole year.

	Donations.	Interest.	Current Expense.
1900	$1,867 00	$675 00	$2,450 84
1901	1,873 50	759 15	2,434 48
1902	2,753 39		2,619 44
1903	2,016 00	600 00	2,584 59
1904	2,180 17	750 00	2,799 55

Dispensaries have been said to owe their origin to John Wesley, who no doubt saw their need in his work. Some English physicians, however, are known to have established them about the middle of the Eighteenth Century to offset the growing custom of apothecaries giving free advice. The Royal General Dispensary of London

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was established in 1770 and several others soon after. The Philadelphia Dispensary was begun in 1786 and the New York Dispensary in 1791. Dr. Muhlenberg's Parish Dispensary grew out of an experience similar to Wesley's.

Dispensaries are of two kinds, out-departments of hospitals and adjuncts of mission or parish houses where no patients are expected to stay.

The out-patient department of St. Luke's Hospital, opened in its present quarters in November, 1896, receives patients in four departments, medical, surgical, gynecological and opthalmic. This work, while separate from the hospital, is often used by patients after they are dismissed from the ward. A small charge is made for the medicines supplied and the rule is not to supply treatment to those who are able to pay a regular physician.

The dispensary is conducted in the basement of the Men's Pavilion and opens directly upon the street, so that it in no way conflicts with the work of the hospital itself. The medical patients make an average of four visits, the surgical five to seven, and the gynecological from ten to fourteen. The average daily attendance at the dispensary is given in the following table:

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	Medical Patients.	Surgical Patients.	Gynecological Patients.	Eye and Ear.	Daily Average in all Divisions.
1897	17.4	16.4	3.3		34.8
1898	26.2	23.1	20.4		69.7
1899	26.5	27.3	21.2		75.
1900	34.7	30.6	22.1		89.5
1901	34.8	32.2	27.4		94.4
1902	34.8	36.2	31.		102.
1903	38.1	42.7	40.7		121.6
1904	36.8	46.8	30.5	15.3	129.4

There appears to be a general tendency to increase most marked among the surgical patients. The sum of the work done and the annual financial accounts are shown in the following table:

	Visits to Dispensary.	Prescriptions.	Dressings.	Expenses.	Receipts.
1897	9,930	8,163	4,660	$2,562 03	$1,314 41
1898	18,117	15,370	6,825	3,578 86	2,529 44
1899	19,558	15,817	8,015	3,653 74	2,691 20
1900	23,490	21,769	9,235	4,468 09	3,424 76
1901	24,536	25,264	9,609	4,399 62	3,652 07
1902	26,113	27,059	10,959	4,473 96	4,217 15
1903	30,912	31,650	12,904	5,725 35	4,892 00
1904	31,115	32,867	13,347	6,119 46	4,870 00

The Wilkes Dispensary is an important part of the work of St. Mary's Free Hospital for Children. Surgical cases are treated in the morning and medical cases in the afternoon. Ten cents is charged for the filling of prescriptions. In addition to this the visiting nurse carries the ministrations of the institution into the homes of those

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who are unable to attend the clinic. Besides her professional work she does much in the way of providing comfort for the patients and combines the professional with the work of a friendly visitor.

For three years sterilized milk was provided for the poor children, but this work has now been removed to its own headquarters where it is is carried on to a larger extent than formerly.

Figures for five recent years are here given:

	No. Patients Treated.	No. Visits to Dispensary.	Prescriptions Filled.	Paid Visiting Nurse.	Expenses.	Receipts, etc., From Medicine.
1896	4,639	9,643			$1,610 87	$ 499 77
1898		11,203			1,646 20	1,364 00
1900	5,966	13,382			1,463 68	1,293 74
1902	6,234	14,193	22,891	$459 53	1,452 24	1,550 01
1904	6,413	15,957	22,891	465 00	1,728 60	1,708 89

In the basement of Trinity Mission House in connection with the down-town relief bureau the dispensary is conducted mainly for those recommended by the Sisters in charge of the work here. During the summer of 1905 the plant was re-furnished; the consultation room, the examination room and the drug room being entirely refitted. On two mornings of the week a trained nurse is in attendance and special attention is given to women. The charge made for medicines in all cases is twenty-

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five cents for the first visit and ten cents for subsequent visits. This, however, is not strictly enforced, though an effort is made to treat only those entitled to free medical care. The expenses include the salaries of the physician, his attendant, and the drug clerk, beside the cost of medicines. A summary of the work is here given:

	Patients Treated.	Visits to Dispensary.	Visits, Phys.	Prescriptions.	Free Prescriptions.	Receipts.	Expenses.
1900	1,819	5,273	393	5,500	1,190	$769 85	
1901	1,775	5,394	385	6,282	1,605	765 05	$1,530 01
1902	1,557	4,912	675	6,509	1,796	720 25	1,573 46
1903	1,506	5,036	852	5,861	1,304	716 00	1,553 79
1904	1,615	4,987	821	5,708	1,073	797 90	1,595 77

A clinic is held at St. Chrysostom's Chapel on three afternoons in the week. Both medical and surgical cases are received. Prescriptions are supplied by a neighboring druggist. Ten cents is the charge made to all who apply. A trained nurse is also in attendance part of the time. During 1901, 1940 patients were treated; in 1904, 517 cases, and in 1905, 307.

The Bloomingdale Clinic of St. Michael's Church was organized in 1891. Its reception and consultation rooms are in the basement of the Parish Building completed in 1902. Patients are received every after-

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noon in the medical and surgical departments, the nose and throat department and the eye and ear department. A night clinic for diseases of the eye and ear is also held. Beside the regular work of the clinic a trained nurse endeavors to keep track of such patients as need her care in their own homes. The cost of the work is about $400.00 annually, $300.00 of which pays the salary of the nurse. During 1901, 1,403 cases were treated. In 1902, 2,627 cases; in 1903, 4,679; and in 1904, 3,197.

St. Bartholomew's Clinic is at 215-17 East 42nd Street. The present building was opened on August 1st, 1902. It occupies two city lots to the east of the parish house and is six stories high.

The present building has been especially appreciated because of the difficulties under which the work had previously been conducted. From a small beginning under primitive conditions, the present building is regarded as a model institution. The nine departments are served by a staff of fifty-three physicians. Patients presenting themselves are assigned to one of these departments where a thorough history of the case is elicited and a complete examination made, before treatment is prescribed. Such cases as are supposed to be able to provide for themselves are investigated. All others

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are accorded the advantages at the disposal of the institution.

The operating department has been equipped as thoroughly as modern surgical science can suggest, and patients undergoing operations of sufficient seriousness are cared for from twelve to forty-eight hours in wards provided for that purpose. There are seven nurses in residence in addition to the house surgeon. The laboratory work is conducted in the house. The head nurse is general supervisor of the institution, providing supplies of every kind, and a druggist is in daily attendance to provide whatever is required in his department. The chief attention of the staff is given to the nose and throat departments, upon which the daily attendance is perhaps the largest in the city.

Beside providing every comfort and convenience for both patients and workers, the building is fire proof, and an attempt has been made to have it dirt proof. Its erection cost about $600,000, and the annual expense is in the neighborhood of $17,000. An effort has been made to raise the standard of efficiency rather

	1901	1903	1904
Number of Patients treated	7,768	13,237	14,683
Number of visits to Dispensary	25,223	53,073	54,185
Number of children under 15 years		5,155	5,447
Number of operations		938	1,192
Paid prescriptions		18,201	18,227
Total prescriptions	15,881	23,508	23,178

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than to consider questions of economy.

As part of the work of St. Luke's Association of Grace Church, which has been at work since 1868, a physician and a trained nurse work among the sick poor of the east side and have their headquarters at "Grace Hospital." It is not a regular dispensary but does a similar work with the co-operation of the clergy of the parish.

	1901	1902	1903	1904
Visits made by physicians ..	186	120	101	159
Visits received by physicians	32	1,090	661	606
Visits made by nurse	1,897	2,223	2,494	2,251
Visits received by nurse ....-	3,843	3,518	3,354	3,081.

The Association has an invested Endowment Fund of $8,149.80. The cost of the work, met by the Rector of the parish, is itemized under the following accounts:

Acct.	1901	1902	1903	1904
Beneficiaries'	$ 145 50	$ 210 00	$ 222 00	$ 120 00
Doctors'	484 00	456 00	429 00	401 90
Druggists'	508 23	589 13	558 64	466 74
Nurses'	578 29	223 00	608 46	448 13
Funeral	306 50	552 73	88 00	282 50
Diet-kitchen	158 96	330 83	459 57	410 64
Hospital	137 40	2 50	12 50	143 89

Taking the number of visits paid to and by the physicians at four of these clinics during the year 1904, and the ratio of expense and receipts to this figure, we have the following:

	Visits	Expense Per Visit.	Receipts Per Visit.
St. Luke's	31,115	$ .1966	$ .1565
Wilkes'	15,957	.1083	.1071
Trinity	5,808	.2747	.1374
St. Bartholomew's .	54,561	.3663	.0692

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SECTION II—INSTITUTIONS FOR THE INCURABLE (INCLUDING THE BLIND AND DEAF).

Home for Incurables (1866),
3rd Ave. and 184th Street,
Isaac C. Jones, M. D., Medical Superintendent.

The Home of the Holy Comforter,
Free Church Home for Incurables (1879),
139th Street and Riverside Drive,
Beverley Chew, Treasurer.

Sisters of the Annunciation of the Blessed Virgin Mary (1893),
155th Street and Broadway,
Mother Francesca, Superior.

The House of Rest for Consumptives (1869),
Bolton Road, Inwood,
Woodbury G. Langdon, President.

The Society for the Relief of the Destitute Blind of the City of New York and Vicinity (1869),
Amsterdam Avenue and 104th Street,
Hon. Henry E. Howland, President.

The Church Mission to Deaf Mutes (1872),
587 West 145th Street,
Rev. John Chamberlain, D. D., Gen. Manager.

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At the close of the Civil War, the problem of permanent invalidism being unusually serious, attracted considerable attention. It was then that the Reverend Washington Rodman, of Grace Church, West Farms, decided to devote some portion of his Rectory to the care of one or two persons not able to care for themselves. From this beginning he projected an institution which might care for incurable patients. Receiving encouragement as his plan became known, the Home for Incurables was incorporated in April, 1866. Soon afterward a whole house was secured for the work which continued to grow. The corner stone of the present building was laid June 11th, 1873. The north wing, built in 1879, increased the capacity from 60 to 140. The north pavilion, erected in 1885, and the four-story south pavilion, erected ten years later, raised the capacity to 207. The most recent addition provides separate apartments for 25 women nurses. The building as it stands in 1906 is 450 feet long, and its capactiy is 300.

The house is arranged so that many of the patients occupy small wards, but most of them have rooms where not more than two are together. Some aged couples are thus enabled to maintain a shadow of their former homes. Smoking rooms, sun parlors, wide piazzas and an entertainment hall

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offer opportunity for comfort and enjoyment. Daily drives are provided by one friend of the institution. About 135 employees do the work of the house. The store room and drug room are systematically regulated and the whole administration is centered in the superintendent's office.

The Board of 24 Managers are elected four at a time to serve six years. The Chaplain, who is always a clergyman of the Episcopal Church, devotes considerable time both to public services and to individual ministrations. The present medical superintendent assumed charge in 1876. One of the four resident physicians sees every patient daily. Paralysis, locomotor ataxia and rheumatic affections are the chief afflictions of the patients. Every year there are some patients discharged cured. Upon the death of a patient no post mortem examination is permitted.

The helplessness of the patients here has elicited a wide interest on the part of a large portion of the community. Almost since the beginning a number of friends have given thought and time to the work of supplying "auxiliary comforts" for the patients. The Ladies' Auxiliary Board was organized in 1881. Part of its work has been the supplying of the necessary linen, towels, etc., for the Home. The cost of this is over $1,000 annually.

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All patients who are able to pay are charged $7 per week. There are fifty-two beds endowed in perpetuity and thirteen more during the life of the donors. The average annual number of free patients for the past five years has been 76, patients supported on free beds 60, and pay patients 213. The average current expense account for the same period was $106,831.35.

The average current expense account and daily average of patients has been as follows:

	Current Expense.	Daily Average of Patients.
For the decade 1873-1883	$ 21,600	
For the decade 1883-1893	45,333	140
For the decade 1893-1903	82,206	222
For the year 1903	117,547	270
For the year 1904	108,700	275
For the year 1905	118,988	276

The following table shows the sources of income for five years:

	Interest.	Donations.	Board Paid.		
1901.....	$ 24,384	$ 25,790	$ 55,952	$ 8,970	Def.
1902.....	23,452	61,367	63,580	1,242	Bal.
1903.....	25,731	147,330	58,856	107,577	Bal.
1904.....	29,928	6,849	59,148	32,269	Def.
1905.....	32,120	40,482	61,036	44,339	Def.

The variations in the annual donations are due to the fact that no distinction is drawn between legacies and ordinary gifts.

Sister Louise started the House of the Holy Comforter to provide a home for in-

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curable women of the better class and to supply training for homeless girls between the ages of nine and eighteen. It was opened September 15th, 1879. At first the struggle for daily maintenance was severe. Upon the death of Sister Louise in 1884, the Sisters of St. John Baptist, and later the Sisters of the Visitation took charge. Since 1894 a matron and nurses have administered the house. The house has occupied several sites. From 1894 to 1904 it was at 151 Second Avenue. For these ten years the average number admitted was six, the average number in the house was thirty-seven and the average current expenses $8,323. For the ten years previous nine was the average admitted; thirty was the average in the house and $3,983 the average running expenses.

In November, 1904, the present site, costing $225,000 was occupied. The wards of this building have an unobstructed view of the Hudson River. Beside the work for incurables carried on at the former house, there is here a children's ward.

Accepted applicants are admitted on three months' probation in order to discover whether they are able and willing to accommodate themselves to their changed environment. The effort is made to supply all the patients with congenial occupation.

There were forty-nine patients in the

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home in 1905. Of these, four were children. The number of days care given was sixteen thousand, four hundred and twenty-five, and the cost per day per patient about sixty cents.

The mortgage on the present property is $46,000. The Permanent Fund amounts to $64,735.11.

The Sisters of the Annunciation opened their home for crippled and incurable children at 73 West Ninety-fourth Street on May 1st, 1893. The following year a property with fifty acres, seven miles from Stamford, Connecticut, was procured as a summer house where the children spend three or four months annually. A double house, with a capacity of twenty, at 518 West 152nd Street, was occupied from 1897 until the erection of high buildings in the immediate vicinity made removal advisable. In 1905 a plot 100 feet square was bought at the northeast corner of Broadway and 155th Street. Here a four-story building is being erected. Three wards with ten beds each are to have a southern exposure, and this property when completed will probably cost $150,000.

During the year ending October 1st, 1904, the running expenses of $2,257.32 included $484 for fuel, $555 for food, $658 for car fare, cartage and carriage hire and $559 for wages.

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Girls are admitted between the ages of four and sixteen. Occasionally one or two remain after that age if they can be useful in assisting in the work of the home. There are seven or eight members of the Order who conduct the house. Only three or four persons are regularly employed.

Rev. Dr. Peters, Mr. H. J. Cammann and Miss E. A. Bogle were instrumental in the founding and early progress of the House of Rest for Consumptives. The work was begun in 1869 and the site at Mount Hope occupied in 1872. In the belief that consolidation with a larger institution would benefit the work, an agreement was made with St. Luke's Hospital in June, 1891, by which forty beds in the latter institution were set aside for the patients of the House of Rest. Up to this time 1,676 patients had been received into the institution. The arrangement with St. Luke's remained in force until January 1st, 1902. The present site was then acquired and occupied March 28th, 1903. It consists of ten acres overlooking the Hudson River, upon which are two buildings, formerly private residences. One of these is used for men and the other for women.

Access to the place is difficult in bad weather, and the nature of the work makes it hard to obtain satisfactory employees.

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The pay roll amounts to about $550 a month and includes three men besides the Superintendent, and ten women besides four nurses. The cost of the present property was $149,000.00. The annual income from invested funds is $15,000.00. The property is controlled by a Board of fifteen Trustees, three of whom are elected every five years.

The object of the work is to care for consumptive cases in advanced stages of the disease. One of the problems of the house is to keep the patients sufficiently warm during the winter. The high ceilings make the rooms difficult to heat and clothing is expensive for the patients who are expected to spend much time in the open air. The following table gives average statistics for thirty years and the figures for the first year in the present building:

	Average No. Admitted.	Average No. Discharged.	Average No. Died.	Average Current Expense.
1872-1882	55	27	26½	$ 8,619
1882-1892	102½	60	47½	11,576
1892-1902	186	100	83	
1904	74	34	21	19,102

The Home for the Blind and the Gallaudet Home for the Deaf provide for classes of people difficult to care for in their

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own homes. The founder of the Home for the Blind was the Rev. Eastburn Benjamin, who opened a house in 1868. The present three-story house was built in 1886. It accommodates one hundred and cost ninety thousand dollars.

Self-support is practically impossible outside, but within the Home opportunities are offered for work which shall occupy the attention and time as well as preserve the self-respect of those who are thus enabled to contribute toward their own support. The women sew and knit aprons, towels, shawls and slippers. The two industries of chair-caning and mattress-making are provided for the men. The annual receipts of the work shop amount to about $4,000, and an annual sale of articles made, realizes from $200 to $400. One part of the proceeds is given to the workers, one part to the Treasury of the Home as board money, and one part is kept available as a sick fund and a fresh air fund. Fully a quarter of the beneficiaries can practically do nothing.

Upon admission to the Home, $10 a month is asked for board and any estate left, becomes the property of the Society. Very few are able to pay the $10. About twenty pay something, while over half are entirely destitute.

While the Home for the Blind is unde-

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nominational, the services held on Sunday afternoons, which all attend, have always been according to the Book of Common Prayer. An Endowment Fund of $340,000 yields an income of over $14,000. Current expenses within a few years have risen from less than $10,000 to over $18,000. The following table shows the sources of income and balance for four years:

	1901	1902	1903	1904
Donations	$2,440 00	$4,870 03	$ 3,985 71	$ 792 75
Fairs	5,296 32	227 25	7,692 12	
Board	1,099 00	1,081 00	1,232 00	1,506 00
Workshop	612 67	1,118 10	680 80	627 64
Interest ..	8,627 94	8,929 68	12,355 37	14,512 55
Bal. ..	1,566 06		7,342 60	2,541 06
Def. ...		1,736 50		

The average number of inmates during that time appears to have been 97½, making the annual average cost of each $161.72.

The Board of Trustees consists of fifteen men, elected annually, who take charge of the property, exterior of house, heating, etc. The Bishop of New York is ex-officio, Patron and Visitor. A board of thirty-eight lady managers have the supervision of the running of the institution.

The decision to organize a society which could look after the interests of the Deaf Mutes on a wider scale than was possible at St. Ann's Church, was reached November 29th, 1871. The main intention was to provide needed oversight for graduates of institutions residing in New York and neigh-

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boring states. The work of the Society, which was incorporated in 1872, has been to hold religious services at various points, to help the sick and needy, and to maintain the Home.

Under the direction of the Society religious services are held every Sunday at St. Mark's Church, Brooklyn. Twice a month at Trinity Church, Newark. Once a month at Yonkers and Newburg and occasionally at Bridgeport, New Haven, Portchester and Paterson.

The silent people understand that the representatives of the Society are glad to help them in any way possible. Legal advice is given, employment found, relief supplied and in some cases families partly supported by pensions.

One of the most important undertakings of the Society has been the Gallaudet Home. This, with the Society's headquarters, was first opened at 220 East Thirteenth Street, but it was soon felt to be wiser to fix its location away from the city. In 1885 a farm of one hundred fifty-six acres, six miles below Poughkeepsie, was bought for twenty-seven thousand, five hundred dollars. After extensive repairs the house accommodating about twenty-five was occupied in May of the following year. It was destroyed by fire on February 18th, 1900. A temporary Home in

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Poughkeepsie was rented until the present building was completed March 16th, 1903. This building is three stories high with a frontage of one hundred forty-two feet. It faces the south and commands a view of the Hudson River. The building is steam heated, and special provision is made against fire, by a system of fire proof walls and doors which divide the building into five distinct sections, and slate and iron staircases. The capacity of the house is fifty. It cost eighty thousand dollars. Reading rooms and sitting rooms are provided for both in addition to the Reception Hall which occupies the central portion of the main floor. The farm is cultivated by an employee, who keeps the house supplied with milk and vegetables.

The administration of the house is in charge of a resident matron and five assistants, including the janitor. The work of the house is carefully laid out, and some occupation provided for most of the inmates. One man who has the additional affliction of blindness has undertaken typewriting and carpentry. Another conducts religious services in the Chapel twice a day. A clergyman visits the Home on two Sundays in the month.

The annual number of visits received from those interested is large considering the comparative inaccessibility of the situ-

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ation. It averages about one a day. The internal affairs of the Home are administered by a Board of twenty-five lady managers, most of whom live in the neighborhood of Poughkeepsie. Their meetings are held monthly and an annual report is made to a standing committee consisting of four lady managers and four of the trustees of the Society, with the general manager as chairman. The Board of Trustees of the Church Mission to Deaf Mutes consists of twenty-four men, eight of whom are elected annually to serve for three years.

The following table gives figures for the two branches of the work:

	Current Expenses Gallaudet Home.	Church Mission and Deaf Mutes.
Average for decade 1873-1883 ..	$1,474	$6,119
Average for decade 1883-1893 ..	2,086	7,420
Average for decade 1893-1903 ..	3,396	5,403
For year ending Oct. 1, 1903.....	4,166	4,957
For year ending Oct. 1, 1904.....	4,847	4,921

The endowment of one hundred forty-five thousand dollars ($145,000) makes it possible to receive persons without the payment of a definite sum. Whatever property they may have is expected to be given to the Home. The age for admission is fixed at sixty, though exceptions to this rule have been allowed. The practical result of the maintenance of such an institution is that

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many persons who would otherwise become particularly difficult wards of the State are given a home among their own people with specially favorable surroundings. The hope is entertained that the Alms Houses of the State of New York may be entirely freed from the care of this class of dependents. In this connection it is to be remembered that Deaf Mutes are often defective in other ways. Except in case of insanity there is no bar to admission to the Home. Such a charity providing persons exceptionally afflicted with an environment exceptionally favorable speaks well for the benevolent tone of the community. Unless the work had appealed to a fairly wide constituency, it could not have been established and carried on as it has; yet what has been done, has been very largely due to the interest inspired by a single individual. It stands as a worthy memorial of the founder. Few men have succeeded in bringing their cherished plans to a more satisfactory completion, and few have worked more enthusiastically and persistently so to do, than the late Reverend Thomas Gallaudet.

An analysis of the expense and salary accounts of the several institutions for the year 1904 (or 1905) is given as follows:

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	Administration.	Professional Care.	Kitchen.	Laundry.	Housekeeping.	Provisions.	Heating, Grounds, etc.
Home for Incurables	$6,804	$ 4,873			$6,219	$50,226	$12,933
Salaries	1,034	17,566	$4,806	$3,786	6,753		3,989
Holy Comforter	335	308			500	3,720	1,280
Salaries	720	1,584	504	360	696		480
Annunciation	803	18			100	555	484
Salaries	177	1,634	552	384	559	7,764	1,541
House of Rest	1,380	1,440			1,606		1,560
Salaries	277	100	408	408	1,164	10,629	1,556
Blind		264			482		900
Salaries	152	35			2,194	1,087	1,125
Gallaudet		90			514		
Salaries					1,764		

Of the six institutions we have undertaken to describe four have new sites or plants, the Home for Incurables has a new wing, leaving only the Home for the Blind in very much the same position as 20 years

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since. The capacity of these buildings and the present annual cost per patient is given in the following table:

	Capacity.	Annual Cost Per Patient.
Home for Incurables.....	300	$ 442
House Holy Comforter.....	55	219
House Annunciation.....	30(?)	133
House of Rest.....	41	656
Destitute Blind.....	100	162
Gallaudet House.....	50	242

The resoures of an institution and their relation to expenses is one of the vital questions to be faced. These resources are usually endowment fees received from patients and donations.

The percentage of income from each of these sources for the past four or five years is given in the following table:

	Interest.	Board.	Donations.
Home for Incurables	19	42	39
House Holy Comforter	25	—	75
House Annunciation	—	—	100
House of Rest	75	—	25
Destitute Blind	57	10	33
Gallaudet Home	73	7	20

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SECTION III—INSTITUTIONS FOR THE DEPENDENT (AGED AND ORPHANS).

St. Luke's Home for Aged Women (1852),
2914 Broadway,
Marcia P. Darby, Matron.

Home for Old Men and Aged Couples (1872),
Amsterdam Avenue and 112th Street,
Herrmann H. Cammann, Superintendent.

Trinity Chapel Home (1865),
221 West 24th Street,
Rev. W. H. Vibbert, S. T. D., Vicar.

Home for Infirm and Needy Communicants (1893),
112 Greenwich Street,
St. Elizabeth Society of Trinity Church Asso.

St. Philip's Parish Home of the City of New York for Aged, Infirm and Destitute Persons (1872),
1119 Boston Avenue,
A. F. Potter.

Grace Hospital (1896),
414 East 14th Street,
Mrs. F. E. Morand, House Mother.

Society of St. Johnland (1868)

Trustees of the Home for Aged Women of the Church of the Holy Communion (1869),

Babies Shelter of the Ch. of the Holy Comm. (1873).
King's Park, L. I.,
Rev. Henry Chamberlain, Superintendent, 47 West 20th Street.

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Orphans' Home and Asylum of the P. E. Church in New York (office, Room No. 615 United Charities Building, 105 E. 22nd Street (1851),
Fishkill-on-Hudson,
Mrs. Byram K. Stevens, Directress.
Sheltering Arms (1864),
504 West 129th Street,
Sarah S. Richmond, Superintendent.
Society of St. Martha (1881),
Bronxville, N. Y.,
Mother Elizabeth in charge.
St. Paul's School (1894),
Priory Farm, Verbank.
Christ Church Home (1857),
South Amboy,
Sisters of St. John Baptist in charge.

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The classical question of the comparative merits of indoor and outdoor relief is not yet finally settled. In church work at least the two methods exist side by side. The wisdom of the outdoor policy is often questioned, and can only be recommended when temporarily and very carefully bestowed. We intend here to consider indoor relief only.

Childhood and advanced age, though separated by the actively productive period of life, have much to naturally draw them together. Economically one tie between them is their comparative dependence; but other ties of affection make each the source of much of the truest happiness the other ever knows. Both seem to belong in the home removed from life's struggle and shielded from its dangers. It appears always to have been so; and Dr. Muhlenberg only obeyed a natural instinct when at life's evening he brought some of his contemporaries to St. Johnland to share the home which already sheltered many little children. At St. Baranbas' House, Grace Hospital and at Priory Farm both are cared for under the same roof or on the same estate.

The general purpose of the church in entering the field of relief is to supplement the work of the state. The conditions of almshouse life are necessarily and wisely

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none too inviting to the tramp and allied classes. They are unendurable to those unfortunates who in advancing years drift into dependence or are threatened with removal from an old familiar environment. Cases of this kind seem to offer a proper field for private and ecclesiastical benevolence. Of a more questionable kind is that where relatives wish to be rid of less productive or less congenial members of the family circle. It is an ill omen when any home refuses a welcome to its silver-crowned members. Yet the peace and plenty of the refuge provided by the Church may offer opportunities for greater happiness to those who enter, as well as to those left to do their work free of encumbrance. Where the individual in question is only distantly related, or seriously incapacitated, the offer may sometimes be wisely accepted.

The system of pensioning the aged has always been and still is common. From this custom church institutions for the dependent have been developed. The fact was easily recognized that a number could be cared for better and more cheaply under one roof than separately. Early institutions here were based upon the model of English Alms Houses. These are not institutions but houses where shelter and heat are provided, food and clothing being otherwise

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obtained. But the drift has been toward the institution as we know it. The few rooms hired for the aged pensioners of St. Luke's Church soon became St. Luke's Home for Aged and Indigent Females. From the hired house in Love Lane, Brooklyn, came the Church Charity Foundation. The house used by St. Elizabeth's Society of the Trinity Association appears to be approaching the transition. A house needs constant supervision, and in busy city life there is no substitute for a resident superintendent. In becoming an institution, however, real care has been taken to avoid becoming institutional. To make things homelike has been the aim as it has been the chief excuse for the existence of these special institutions. All the Homes seem to agree that rules should be few, interference with one another must be prevented, and that an exceptionally rich diet is required.

But a real difference between the beneficiaries of a private and public institution ought to be that the former have more needs over and above the *physical.* Dependents with little mental or moral capacity should be cared for by the state. The special problem before the managers and matrons of a private institution is the care of higher needs. In the case of church institutions, a chaplain, and the service, dear through lifelong familiarity, has and should

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have a conspicuous place. All that had made life significant before, should be retained as far as possible.

In a normal home, sufficient occupation has to be provided for minds and hands which have not yet learned wisely to occupy themselves. A skilfull matron ought to approximate this ideal in an artificial home. Even the aged, except for the excuse of infirmity, should be expected to care for their own immediate wants. Their time and ability can often be used to advantage by the institution, at the same time contributing to the comfort of the beneficiaries. The larger the Home, the more difficult it is to do this.

St. Luke's Home for Aged Women and the Home for Old Men and Aged Couples, both had their beginning at St. Luke's Church in Hudson Street, and both now occupy recently constructed model buildings on Morningside Heights. They are intended to provide for persons who have been used to the refinement and even the luxuries of life.

The present building of St. Luke's Home, occupied in July, 1899, is a six-story structure with a capacity of eighty-six regular beneficiaries. In its construction the effort was made to provide for every need of the Institution. The long experience in the Home at Madison Avenue and Eighty-ninth

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Street, had suggested many needed comforts for the new Home, which is, of course, more expensive to run. It is not only larger but requires a greater number of employees. The single necessity of keeping the whole building at an even temperature, and the hygienic care of floors and walls are significant items of expense. The capacity has been increased by removal to the new building from fifty-six to eighty-six, but the annual cost of maintenance for an individual has risen from about $190 to $274 in 1903, and $284 in 1904. The admission fee, therefore, would be sufficient only for about one year's cost of the beneficiary. It is added, however, with a portion of the unrestricted legacies to the Sustentation Fund, which in 1905 amounted to over two hundred and sixty thousand dollars.

Sixteen of the rooms have been permanently endowed by a gift of five thousand dollars (formerly four thousand dollars); with the exception of the one in the gift of the Rector of Trinity Parish and another in the gift of the Dean of the General Theological Seminary, it is expected that they will all come entirely under the control of the Board; ten are so already.

Average Current Expenses:

8 years—	1856 to 1864	.....	$ 2,154
	1864 to 1873	.....	4,149
10 years—	1873 to 1883	.....	9,832
	1883 to 1893	.....	10,561
	1893 to 1903	.....	14,653

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An analysis of the average current expense and salary account for the four years 1901 to 1905 gives the following:

	Administration.	Medical Care.	Kitchen.	Laundry.	Housekeeping.	Provisions.	Lighting, Heating, etc.
Cur. Exp. ..	$434	$ 258			$1,059	$8,779	$4,250
Sal. ...	235	1,020	$852	$408	2,812		2,455

The funds for these and other necessary expenses were derived as follows:

	Interest, etc.	Donations.	Deficit Supplied from Legacy Fund.
1901	$10,955 88	$7,318 17	$ 8,991 62
1902	8,398 23	4,587 23	11,917 43
1903	11,866 27	6,458 78	10,592 56
1904	12,197 82	4,332 25	10,672 47

The care of the property, including the entire responsibility for the structure and of the heating apparatus, is in the hands of a Board of Trustees, composed of ten clergymen and ten laymen. The house is managed by a board of ninety-five women, representing forty-two parishes, which contribute to the support of the Home. The Board is organized into committees and

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two are appointed each month to assist the matron.

Applicants for admission must be needy gentlewomen, communicants of a parish interested in the work, and sixty years of age. The admission fee is three hundred dollars. Upon entrance all property of the individual passes into the possession of the Home. The rule formerly was that all property passed to the Trustees at the death of the beneficiary. Toward the end of the stay at Eighty-ninth Street, when it was determined to reserve the benefits of the Home for those used to life's refinements, it was decided to relax this rule, thus giving much and taking little. This system made admission to the Home too easy and encouraged ingratitude on the part of relatives and friends. A long waiting list calls for care in the acceptance of candidates. Violation of the simple rules of the house, after two warnings, is followed by dismissal.

Six physicians gratuitiously offer their services, each serving two months of the year. For the convenience of invalids there is a well equipped infirmary, with accommodations for five patients, entirely shut off from the rest of the house. Three nurses are regularly employed and the infirmary is usually full.

Besides comfortable and sunshiny rooms

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and a bountiful table, the chapel with frequent services, the endowed Library with a large supply of new books, ocasional entertainments, and consciousness of freedom from care and freedom to do as one wishes, are chief sources of happiness at the Home.

The Home for the Old Men and Aged Couples owes its existence to the fact being brought to the Rev. Dr. Tuttle's attention that the Church possessed no institution where a man and his wife could spend their declining years together. He determined to establish such a Home in the building next St. Luke's Church, just vacated by St. Luke's Home. With various additions this building was occupied for twenty-five years.

The present building was erected and occupied in 1897. Among the provisions for the comfort of beneficiaries are a smoking and billiard room and an electric elevator. The front end of the halls on each floor is fitted up as a sitting alcove. They overlook the rising walls of the new cathedral. The fifth floor is arranged as an infirmary. The cost of the completed plant was $185,202.40.

Nothing is required of beneficiaries save that they give notice when they expect to be absent over night. A few have given their attention to writing and teaching.

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The Home is not as closely in touch with the church as is St. Luke's Home, but the services of the church are regularly held. Members of the Episcopal Church, residents of the Borough of Manhattan or the Bronx, are given the preference when vacancies occur, and there is usually a waiting list.

For admission a man must have reached the age of sixty-five and his wife sixty years. The admission fee for each individual is $300. Any income beyond that is at his or her disposal, provided that at death all property reverts to the Home.

The increase in the running expenses since entering the present building has made the income from subscriptions and endowment increasingly inadequate. In 1904 they did not cover one-half the expense. The expedient of supplementing funds by means of fairs or entertainments has not been resorted to.

An analysis of current expenses and of the salary account shows the following:

	Admin.	Medical Care.	Kitchen.	Laundry.	Housekeeping.	Provisions.	Lighting, Heating, etc.
1900 ..	$680	$478			$1,116	$6,827	$2,100
Sal. ...		640	630	480	1,580		1,420
1901 ..	571	291			1,405	7,642	2,341
Sal. ...		742	730	557	1,833		1,648
1902 ..	601	220			975	8,023	2,406
Sal. ...		756	744	568	1,870		1,683
1903 ...	685	307			638	8,154	3,664
Sal. ...		868	816	621	2,050		1,848
1904 ...	850	571			666	8,654	2,954
Sal. ...		818	806	611	2,021		1,819

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The income was derived from the following sources:

	Interest.	Donations.	Deficiency Supplied From Legacies.
1900	$ 3,689 81	$2,646 52	$11,798 81
1901	10,955 88	7,318 17	8,991 62
1902	8,398 23	4,587 23	11,917 43
1903	11,866 27	6,458 78	10,592 56
1904	12,197 82	4,332 25	10,672 47

At present four single rooms and one double room are endowed. The Permanent Fund amounts to over $112,000 and the Endowment Fund to $28,000. The former, composed of accumulated admission fees, may be used for permanent improvements to the Institution, but only the income from the latter is ever touched.

A Board of twenty-one Trustees controls the affairs of the Home, and twenty-seven ladies, forming the Board of Managers, as usual, attend to the running of the Institution.

The usual age limit adopted for admission to the various Homes is sixty for women and sixty-five for men. A question of some interest is the comparative length of life of aged couples within institutions and of those outside. The following table gives figures for three of the chief institutions:

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	Age Admitted	Stay	Age Death.
St. Luke's.			
1887-1895 (8 yrs.) 45 women..	64	13 3-5	77 3-5
1896-1900 (4 yrs.) 23 women..	63	8	71
1900-1903 (4 yrs.) 21 women..	65 1-7	10 3-7	75 4-7
Home for Old Men.			
1898-1904 9 women	69 1-3	10 2-3	80
1897-1904 39 men	72	5	77
St. Johnland.			
1901-1904 13 men	68 1-2	3 3-4	72 1-4

It is evident that the men do not thrive in the Homes as well as the women do. St. Johnland in the country does not seem to show as good results as do the City Homes. Country life is perhaps less interesting and stimulating, and those who go to St. Johnland are not usually in as good condition as are those who go to Cathedral Heights. These figures may be compared with the averages obtained by life insurance agencies. The average expectation of life in accordance with the Northumberland and the American table is:

	Nohthumberland Figures.	American Figures.
For the age of 62	12 1-4 years	12 7-8 years
For the age of 65	10 7-8 years	11 1-10 year
For the age of 68	9 1-2 years	9 1-2 years
For the age of 72	7 3-4 years	7 1-2 years

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Benevolent work among dependent women has been organized at Trinity Chapel for thirty years. Largely through the initiative of Mrs. G. W. Stryker a comfortable place was found where the beneficiaries could be cared for together. The present capacity of the house is thirteen and it is kept filled. When vacancies occur, communicants of Trinity Chapel are given the precedence. The admission fee is $225. At the time of admission arrangement is made in the case of an emergency arising by which the candidate should be deemed no longer a proper person to be retained in the Institution. The present premises are rented at an annual cost of $1,100. Current expenses amount to about $1,700. The Board of Managers consists of the Vicar of Trinity Chapel and four women.

In connection with the Sisters' work at the Mission House of Trinity Church, at 211 Fulton Street, St. Elizabeth's Society was started in November, 1892. The purpose of its organization was to give a negative answer to the question, Shall certain aged communicants of Trinity Church be separated from their parish associations and all that they hold dear, and suffer the indignity of "The Island?" It was decided to at least partially provide for their maintenance, and since May, 1893, the present house at the corner of Greenwich and

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Carlyle Streets, reported to have been built for the Governor of the State, has been rented for that purpose. It is conducted after the model of similar English foundations, which are not institutions, but places where individuals are provided with shelter and heat. There are usually ten beneficiaries in the House. They are admitted on the recommendation of the Sisters at the Trinity Mission House, and are all communicants of the church. Their ages range in 1904 from sixty to eighty-seven. Most of them are Germans. One is deaf and dumb.

Each individual has entire control of her own room. Cleanliness alone is urged, and no rule is enforced regarding meals nor the length of time the tea-pot shall remain on the stove. Small kitchens are fitted up adjoining some of the rooms, thus adding greatly to the comfort of the beneficiaries, who seem to appreciate what is done for them, their freedom from restraint and their being allowed to remain amidst old friends and familiar scenes. Mutual assistance helps over many of the rough places. A janitress lives in the building, cares for the hallways, and gives oversight to those who may require it. Some of the members of St. Elizabeth's Society visit the house to see that all needs are provided for. Each member of this Society has her

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own special charges. Grocery tickets are supplied and a monthly pension of $3. In case of illness the patient can be removed to Trinity Hospital.

For the purpose of caring for the sick and needy of St. Philip's Colored Church, a Society called the Sisterhood of St. Philip was started in 1870. After two years' experience the Rev. S. D. Denison, Mrs. C. A. Guignon, Mr. A. F. Potter and others, decided that better care ought to be provided for aged parishioners who needed it. A house was found close to the church in Mulberry Street, the first floor of which could be used and the rest rented to help pay expenses. Here a Home for infirm colored folk was organized in June, 1872. About five years later the lease of a house built on land owned by the Parish at 127 West Thirtieth Street was bought. Here they remained until 1895, when, the house being in bad repair, was torn down and its site occupied by the present Parish House of St. Philip's Church. The average current expense for seventeen years at the House was $465. The figure for 1902 is $1,191.

The new Home with accommodations for fifteen is situated on the Boston Road near One Hundred and Sixty-seventh Street. It was a two-story frame dwelling with an addition built for a music

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room. This has been furnished as a Chapel and the billiard room above converted into four sleeping rooms. It was opened in November, 1896, and the following St. Philip's Day, the twenty-fifth anniversary, the Bishop of the Diocese held a service of benediction. At that time the managers of the Home had for fifteen years been accumulating a building fund which reached the sum of $3,000. The house, with three city lots, cost $11,500. The mortgage has since been reduced to $2,750. A steam heating plant, substituted for stoves in 1902, has added to the comfort, safety and healthful condition of the house.

The matron supplies occupation for the inmates as far as she can. When able each cares for her own room. As few restrictions as possible are enforced, though any one temporarily leaving the house is expected to obtain permission. All the old people are encouraged to feel a pride in the success and appearance of the Home.

On the day of the removal from the old house, the last of the twenty-nine persons who had been cared for from the beginning died. During the seven years of the existence of the new Home, twenty have been admitted, of whom five have died. The age fixed for admission is sixty. With increased accommodations it was found possible to care for others than members

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of the Parish. These are now received upon the payment of $150. No sectarian rules interfere with the freedom of the beneficiaries, and more than one-half of the present inmates were received from outside of the Parish. It is probable that most of those cared for would in time have become public charges for they belong to a long-lived race. The need of provision for the care of old men as well as old women has long been felt. The cost of the Home has increased with the number of beneficiaries. The burden of this has fallen largely upon the parishioners of St. Philip's almost all of whom are poor people.

For many years a donation visit to the Home has been made in November, at which provisions, clothing and money are contributed. At a bazaar, held on Lincoln's Birthday, 1904, $1,036 was realized for the benefit of the Home.

The Rev. H. C. Bishop, Rector of St. Philip's Church, is the President of the Board of Managers. This Board of twenty-one members is elected at the annual meeting in May and meets quarterly. They publish reports of the work every two years. About half the members of the Board are women, who constitute an executive committee, which look after the management of the house and make frequent visits. The need of endowment is obvious.

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All that has been received toward this end has been a piece of property in Yonkers, yielding a net annual income of about $38, which is used toward the support of the donor in the Home.

Grace Hospital is a part of the work of the settlement at Grace Chapel. It consists of the House of the Holy Child for eight little ones, flanked by the House of Simeon for eight old men and the House of Anna for eight old women. The Parish Dispensary has its headquarters in the building. A resident house mother with the assistance of three committees has charge of the houses. The special characteristic of this work among the aged is the introduction of the "Brabazon system," which for twenty-five years has been successful in English work-houses. The main feature of this system is the teaching of the infirm some useful occupation in which they can be interested. The Persian rug industry, taught and practiced by the old men has yielded an income of about two hundred dollars a year. They had the satisfaction of donating the proceeds to some charitable object.

The play room and night nursery of the House of the Holy Child are on the second floor of the central building. It is a temporary home for children in such an

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emergency as contagious diseases, infirmity or death of parents. The annual number admitted is about eighty; their stay is usually brief. The need of such a refuge had long been felt at the Day Nursery of the Parish on Fourth Avenue.

Figures for four years are as follows:

Cost of Maintenance, 1905, $6,688.32; 1904, $6,713.76; 1903, $6,253.26; 1902, $6,260.29; 1901, $6,039.42.

The Church of the Holy Communion from the beginning has given a conspicuous place to work among the dependent. In 1869, St. John's Inn for Aged Men was built at St. Johnland, Dr. Muhlenberg's social community, 54 miles from New York; and the Parish Home for Aged Women was begun by the Rev. F. E. Lawrence. For many years this latter occupied premises adjoining the Sisters. It became a separate corporation in May, 1872, and in 1905 was removed to St. Johnland, where the Muhlenberg House, accommodating 24, is located. The annual charge is $150; but this is often paid by the Parish authorities.

In 1904 the Sunset House for 12 aged couples was opened at St. Johnland as the newest branch of the work.

St. John's Inn, the largest building on the estate, is a comfortably fitted house, with curtained alcoves for forty old men.

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A smoking room, reading room and billiard table are provided. They spend much of time out of doors and are free from restrictions.

The main work at St. Johnland is for boys, girls and little children. In 1868 two cottages were erected for crippled convalescent children. Later it was felt that the more children there were and the longer they stayed the better. In 1905 there was room for 50 boys and 45 girls.

The Babies' Shelter of the Church of the Holy Communion was opened as a day nursery in September, 1873. From one floor, it came in 1885 to own its own house at 118 West 21st Street. The policy was gradually adopted of keeping the children over night. In 1894 this work having superseded the day nursery, the Shelter was moved to St. Johnland, where ten years later its own building, known as "Lawrence House," was erected. Its capacity is 24. The annual charge is $170, but about $600 is all that is usually obtained from this source. The endowment fund (in 1904 amounting to $48,079.51) yields over $2,200 which is paid to the Society of St. Johnland.

The question of the economical preparation of the meals is not entirely solved. Supplies are furnished from the central store house twice a week, and the newer

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houses have each their own kitchens. Whether separate dining rooms in each house can be served from a central kitchen or whether different households shall continue to eat in a central place is yet to be decided.

The Salary and Expense account at St. Johnland is analyzed as follows:

	Admin.	Medical Care.	School Account.	Laundry.	Housekeeping.	Provisions.	Fuel, Light, etc.
1901	$1,440	$268	$ 110	$353	$2,071	$7,735	$2,749
Sal.	2,020	29	1,035	814	2,998		1,949
1902	1,469	280	110	377	2,481	8,262	2,070
Sal.	2,075	340	1,000	644	3,303		2,214
1903	2,989	427	130	306	2,139	8,550	2,338
Sal.	2,120		1,060	697	3,822		2,323
1904	2,200	472	149	343	2,404	9,182	3,031
	2,080		1,178	808	4,156		2,680

The analysis of Income is as follows:

	Subscriptions.	Board Paid.	Interest, etc.		
1901	$7,772 41	$11,692 00	$5,061 82	$ 592 94	Def.
1902	8,278 39	10,047 53	6,269 03	1,329 47	Bal.
1903	8,643 79	11,971 53	6,990 73	435 71	Def.
1904	8,786 55	11,768 75	8,150 05	372 55	Bal.

The Orphans' Home is considerably older than these last named places and was the first of the institutions for children established by the Episcopal Church in New York. In the year 1851 the god-parents of three orphan children at St. Paul's Chapel decided that their wards should not be placed in a secular asylum. A needy wid-

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ow was engaged to look after them and a room rented in Robinson Street. The need of a Church Orphanage was now brought to the attention of the clergy. Ten men who became interested met at the residence of the Rev. Dr. J. H. Hobart (1) on December 5th, 1851, and decided to establish such an institution. For a short time the Orphanage was at 37 Renwick Street, then at 74 Hammond Street, and five years later two houses at 146 West Thirty-ninth Street, where eighty children could be cared for, were occupied. The corner-stone of the building on Forty-ninth Street, east of Park Avenue, was laid October 2nd, 1860, and the house occupied the following April. It was a brick, four-story building with dormitories, class-rooms and play-rooms. An extension built afterward provided a chapel and infirmary. This property was bought by the New York Central Railroad in 1903. With part of the proceeds, which amounted to $250,000 fourteen city lots have since been bought at One Hundred Thirty-fifth Street and Convent Avenue, where it is proposed to erect a modern fire-proof building.

Beginning in 1894, the children spent seven summers at Woodsburgh, L. I., the

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1. The others were Rev. Drs. Wainwright, Taylor, Hawks, Tuttle, Price, and J. M. Parks, and Messrs. W. Moore, W. Kent and W. K. Bogert.

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Seaman Homestead at Fishkill-on-Hudson was then rented, and the place proving satisfactory, the property was purchased and additions made to accommodate all of the children. Having spent the summer of 1903 at the completed Home, it was decided not to return to the city for the following winter.

The children once admitted are required to remain at least two years. The boys usually stay until they are twelve and the girls about two years longer. Care is taken to see that all have been baptized and they are usually brought to confirmation before leaving. Friends or relatives are welcomed on the last Friday or the first Sunday of the month.

Only orphans can be received at the Orphans' Home, but the effort is made to help, not to supersede the natural guardians. Pauperization is guarded against. Relatives are expected to pay 75c a week during the children's stay, and in every decision regarding them the Managers try not to assume responsibility.

Taking up statistics at the Orphans' Home, 960 children were received under its care during the first quarter of a century of its existence, and a somewhat smaller number during the second period of 25 years. During the 40 years' stay at 49th Street the average number in the

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Home at one time was not far from 140. From 1863 to 1883 the average running expenses per annum were about $13,000, or $100 per child. Since then the expenses have gradually risen to $23,000 in 1903 when the average number of children was not far from 100.

The following table gives the Expense and Salary account:

	Admin.	Medical Care.	Housekeeping.	Provisions.	Fuel, etc.
1900	$1,882	$ 290	$2,202	$8,758	$1,129
Sal.			7,622		
1901	1,129	384	2,941	7,693	1,337
Sal.			7,230		
1902	1,048	306	2,112	9,090	450
Sal.			7,146		
1903	1,140	1,482	3,585	8,567	1,633
Sal.			8,794		
1904	441	320	1,773	7,330	1,315
Sal.			6,073		

The following table shows sources of Income:

	Subscriptions.	Board.	Interest.		
1900.....	$ 683	$ 896	$25,613	$1,517	Bal.
1901.....	872	1,149	18,414	1,961	Def.
1902.....	1,804	1,120		779	Bal.
1903.....	1,536	941	29,490	2,880	Bal.
1904.....	1,091	489	21,791	2,400	Bal.

For the ten years ending 1890 the average number of children was 145, and the average running expenses $14,966. For the ten years ending 1901 the average number

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of children was 117, and the average running expenses $18,954. The annual cost per child thus advanced from $103.21 to $162.00. For the five years for which the figures were given above, the average cost was $212.

The Sheltering Arms was one of a number of Institutions which sprang from activities centering at St. Michael's Church. The need was felt for a place where children could be received in emergency and not for a definite period. From temporary quarters in a wooden building at One Hundredth Street, they occupied the present site in 1869. The present superintendent took charge the following year. Here are five adjoining cottages under a single roof. An additional cottage for a family of twenty girls was built in 1877, and five years later another for forty boys.

The Sheltering Arms charges $6 per month with permission to take the children away at any time. As far as the conditions here seemed to permit, the cottage system has been in operation from the beginning. Under the superintendent a house mother is in charge of each of the five cottages. The newest of these is rather large for the purpose, but all supply much semblance of home life. The older children help and guide younger ones in their work and play, and after the little ones

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have been put to bed the school children are found in their respective sitting rooms preparing the morrow's lessons.

During the first twenty years of the history of the Sheltering Arms (1866-1886) 1,347 children were cared for. Since then an average of eighty-two has been admitted annually, and there have usually been 158 in the Home. The following table of current expenses shows unusual uniformity:

For ten years, 1871-1881	$15,719
For ten years, 1881-1891	18,732
For ten years, 1891-1901	19,823
For tne year 1901	21,896
For the year 1902	20,877
For the year 1903	21,646
For the year 1904	20,864
For the year 1905	24,137

The Expense and Salary account at the Sheltering Arms for five years is as follows:

	Administration	Medical Care.	Housekeeping.	Provisions.	Fuel, etc.
1901	$1,142	$85	$2,253	$ 9,845	$1,631
Salary	2,048		4,093		
1902	1,498	54	2,545	9,541	982
Salary	1,844		4,158		
1903	1,087	69	2,151	9,311	2,341
Salary	2,438		4,254		
1904	1,102	66	1,939	9,841	1,462
Salary	1,671		4,783		
1905	1,042	45	2,500	10,237	1,817
Salary	1,931		4,563		

The Income was derived as follows:

	Board Paid.	Donations.	Interest.
1901	$4,789 61	$5,029 28	$18,308 29
1902	4,008 85	5,061 72	14,292 79
1903	4,553 85	6,675 65	14,574 57
1904	4,308 22	6,578 37	24,663 97
1905	3,848 59	5,656 67	23,916 64

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To this same period belongs the founding of the Shepherd's Fold, the Children's Fold and St. Barnabas' House. The first two were operated together in hired houses. One received children committed by the Courts, while the other conducted the Home. At one period of its history, through the mistaken policy of leaving the whole responsibility in the hands of an incompetent superintendent, the work lost the confidence of the public and its affairs became a matter of general criticism. The work, however, was revived and later considerably expanded. From 1893 to 1902 over one hundred boys were cared for at Mt. Minturn near White Plains and about fifty girls at One Hundred Fifty-fifth Street. This work has since been consolidated with the Sheltering Arms.

St. Barnabas' House for the past forty years has provided temporary shelter for homeless women and children at the original site as part of the work of the P. E. City Mission Society. Its capacity was doubled in 1877 by the purchase of the adjoining house. From 1867 to 1886 the House was in charge of Sister Ellen and the Order of the Good Shepherd. After their retirement, for a while they conducted a small Training School for Girls on Ninth Avenue.

The House of the Holy Child of Grace

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Hospital was opened in 1896 for the temporary care of little children.

The Orphanage of the Church of the Holy Trinity, founded by the Rev. S. H. Tyng, Jr., in 1871, was conducted for many years at 400 East Fiftieth Street until 1903, when its wards were turned over to other homes.

The Eighth Ward Mission in Charlton Street was founded in 1877 for orphan boys older than those commonly admitted to institutions. It was developed somewhat along the lines of a modern settlement, while some of the time the boys were cared for at a Branch establishment at Ossining.

Since October, 1857, a Home for training young girls has been conducted in connection with Christ Church, South Amboy. Since 1886, it has been in charge of the Sisters of St. John Baptist. This Order aso conducted an Industrial School at Morristown from 1896 to 1902, and receives children for training at the Sisters' House in East Seventeenth Street. One of the workers with the Sisters opened a training school at her own charges in Washington Square in 1881, incorporated as the Society of St. Martha. For some years it was continued at Twenty-second Street, and since 1895 on a small farm of twelve acres at Bronxville, New York.

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A somewhat similar work for boys has been conducted at Priory Farm, near Verbank, N. Y. The fine school house of St. Paul was erected in 1894.

The following table gives some figures for the year 1904 or thereabouts:

	Cost Per Capita.	Capacity.	Percentage of Cost Paid by Endowment.	Percentage of Cost Paid by Donations.
St. Luke's	$291	86	49	17
Old Men.....	373	55	62	22
St. Philip's	79	16	2	98
Orphan's	205	100	93	4
Sheltering Arms	131	185	70	18
St. Johnland	174	195	28	30

The three principles illustrated in the founding of the Orphans' Home, the Sheltering Arms and St. Johnland, i. e., education under responsible supervision, temporary care in emergency, and healthful environment, are important. The founders of the earliest of these were earnest people who were unwilling to have children in whom they were interested lost amidst the crowd in a general asylum. What they wished, as in the case of many earlier schools and colleges, was definite, orthodox, religious instruction and approved responsible oversight. The Sheltering Arms

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and St. Barnabas introduced greater elasticity into the system of caring for dependent children. Beside orphans, any needy children were received until they could be looked after elsewhere. The Day Nursery in connection with St. Barnabas is said to be the first of its kind in the city. The free, open-air life at St. Johnland is being increasingly recognized as necessary. Of the eight homes we are considering, only three are located within the city limits, and at these three the child's stay is more or less temporary. The Sheltering Arms was practically in the country when it was built. The Managers of the Orphans' Home are planning to build on Washington Heights, feeling that their charter requires their work to be conducted within the city limits, and that there is an advantage in keeping the children in touch with their parents and with the managers. Modern city conditions suggest the unwisdom of this. An office with temporary quarters for children, during the period of quarantine, might be maintained in the city. The practical need of an expensive plant amid city conditions does not exist. The convenience of access for parents and managers ought not to take precedence of the children's welfare. This is not, however, to be interpreted to mean that no place is left

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for such institutions as the Sheltering Arms when the separation of component parts of the family is intended to be brief and where plans are made for its speedy reunion.

Mr. Burdett, an eminent British authority, has recently said: "The orphanage as an institution has had its day." (1) If he means the orphanage as conducted over twenty-five years ago, we may be devoutly thankful for this expert opinion. It is hard to contemplate with equanimity the obstinate persistence of many in continuing methods known to deprive the life of its victims of the power of initiative. Institution life under the "congregate system" has been demonstrated to be disastrous intellectually and morally. A normal education is impossible, and ought not to be expected. But as institution life has been modified conditions have come to approximate those of normal life. The officials in charge of children have become foster-parents and the orphanage has risen at least to the level of a boarding school.

Greater effort should be made to bring all children's institutions to the high standard set by a few. An extension of the cottage system ought by all means to be urged. The difficulties involved are in-

1 Hospitals and Charities Year Book, 1903, by H. C. Burdett, p. 106.

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creased expense and the necessity of using buildings badly adapted. The advantage of it may not be easily expressed in figures, but the demand for it is a demand for all that is most precious to the child. The Sunbeam Cottage at St. Johnland, the Little May Cottage at the Sheltering Arms and Christ Church Home are examples of the operation of the Cottage system.

A Church Home aims to supply advantages otherwise impossible to many. During the past thirty years the average American home has tended to deteriorate while institutions have greatly improved. The unsanitary environment of many city dwellings and the remoteness from all improving influences of many country abodes would seem to make the healthy life under skilled direction of a modern institution appear preferable.

There is some variation in the age at which children are received in the different homes. The usual age is about six or eight. The older the children, the more fixed their habits, and the more difficult the work of implanting principles the teachers desire to foster. The only institution now under consideration which accepts nursery children for any length of time is the Baby Shelter of the Church of the Holy Communion and they regard their

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connection with St. Johnland as particularly fortunate, since it allows the children to remain continuously under the same auspices until they become self-supporting. The wisdom of providing that the childhood of any one should be spent entirely under conditions admittedly artificial is questionable.

The problems of the care of children of school age and of nursery children differ widely. The younger children require more constant individual oversight. This fact bears directly upon the question of the best method for their care. The argument in favor of the boarding out system allowing but temporary residence in institutions is much stronger in their case. Among the problems of infant city life, assuming the good intention of guardians, are proper food and proper air. The Day Nursery and the Diet Kitchen ought to supply the one and the Fresh Air Agencies contribute sufficiently to the other to make permanent Homes for children under ten seem to be unnecessary.

The question of diet is important for growing children. The problem of quantity, which is often real to large classes of the population, ought not to be so in an institution. The question of quality is more difficult and one which the children ought to some extent to be taught how to

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solve. The dangers are cheap food which means too much starch, and regular repetition, which means too little appetite. The nerve centers should not be over-stimulated by too rich diet. Meat is not necessary every day in summer. Hot meals are usually preferable to cold, yet cold suppers may not be injurious to children whose mental work is not exacting. A distinction should be made between the diet of the primary and the high school child. The serving and conduct of the meals is of practical importance. Children should be taught decorum and to chew properly. It is well for those in charge to eat with the children. But this is scarcely practical, except where the cottage system is in operation.

Questions of training and education are always important in child-life. The aim of an "all round" education ought not to be emptied of its real significance. At the Sheltering Arms the separate school was given up years ago and the children sent to the public school. While this brings the children into natural and wholesome contact with the outer world it has some compensating disadvantages. The boisterous influence of the public school yard counteracts the refining efforts of the Home. At the Orphans' Home the two teachers com-

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ing from outside, bring fresh stimulus to the routine of life.

The priciples of several trades are better than attempted mastery of one, for boys still in school. Let them begin to learn several things that their grasp of life may have some breadth and their choice of an occupation be made intelligently. The boys are pretty generally taught the use of tools both in the workshop and in the garden. An effort is being made to acquaint them with, and to encourage a fondness for nature. Boys and girls alike are taught to care for their own homes, to sew and to cook.

At Christ Church Home, besides a plain English education, the children are taught to dress neatly. An interest in the refined side of life fosters self-respect. Through a life of rule, which to outsiders might seem rigorous, not repression, but self-control is sought for. The children are taught to be truthful, frank and pure. Religious exercises are not made distasteful.

Duty and thorough work are the watchwords at St. Martha's, and the effort is made to direct the girls' attention in other directions than domestic service.

The cluster of busy homes at St. Johnland largely realized Dr. Muhlenberg's ideal of a village community. Continued

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improvements are being made in the children's surroundings; but the natural life, much of which is spent in the primitive forest is the great thing which develops the reserve forces needed in the active life before them. Every afternoon during the summer a third of the children go to the beach and into the water. Most of them learn to swim readily. Regular semi-weekly baths are the custom in most institutions, and, more than the mechanical habit of washing, the understanding of the relation of cleanliness to health is hoped for.

The economic education of the child could be made more systematic. Every one needs to learn how to earn, how to save, how to spend and how to give. Ability to partly support one's self promotes self-respect. Children should only be paid for work which would otherwise need to be hired. At the Sheltering Arms the girls after finishing school at fifteen are urged to remain two years longer that the Home may have the benefit of their work. At the Little May Cottage there is a regular arrangement with those who do so, that if they are faithful they shall receive a complete outfit and fifty dollars at the end of their time. There are perhaps more opportunities for teaching the children how to save than how wisely to spend. The Shel-

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tering Arms branch of the Penny Provident has been successfully maintained and the children have for years helped maintain a foreign missionary.

Dr. R. R. Reeder of the Orphan Asylum Society, who has thrown so much light upon the problem of dependent children, asks, Where do the children live? Out-of-doors is a good place to play, but if the indoor life is confined to the dormitory and the dining room, opportunities for the foundations of culture may be wanting. A play room, which is usually a substitute for a gymnasium, while useful, does not take the place of the sitting room. Opportunity should be given to learn the meaning of civilized life, and for reflection. The important things in a child's training are a cultivation of the sense of responsibility, of a wish to be useful, and of ability to take the initiative. To this end he should be trusted, given work he understands the reason for, and shown individual discrimination in all matters of discipline. Children should be taught to use their heads and their hands. An interest in acquiring information, a fondness for reading, habits of attention, the use of the memory, are important. The old custom of dressing the children in uniform has gone out, because it marked the children as peculiar, and becoming a badge of mis-

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fortune, if not of disgrace. injured their self-respect.

Disciplinary punishments are of the obvious sort. Children are sent to bed, put on plainer diet, deprived of recreation or of something they are fond of. The sentimental objections to the switch are not shared by most superintendents. But any study of methods employed leads to the conclusion that the personality of the leader is of incomparably greater importance. The managers of an institution have no more serious work than the selection of a superintendent. Persons in charge of the training of children should be familiar with the details of home life, and ability to command respect and affection is of greater importance than culture or training.

The most conspicuous change which has taken place during the past ten or twelve years in the Church's care of children in New York is the decrease in the number of institutions. Instead of thirteen we have but seven. Where homes are largely supported by endowment or by more or less perfunctory church collections, efficient managers are difficult to obtain and they can as readily oversee a large as a small institution. The more important reason, however, is the newer

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idea regarding dependent children. The increased popularity of the placing out system and the growing conviction that children should only make a temporary stay in the institution, has made the present number of Homes suffice. As children approach the age of fourteen, relatives begin to manifest a wish to have them back that they may assist in the support of the family. A large proportion of institution children are so returned to those who have a claim upon them. In some cases girls do not leave until they are seventeen. The older they are the greater the service they are able to render. In some cases a longer stay seems necessary to fit them for greater efficiency and superintendents feel the obligation to guard and protect any who are not yet ready for self-dependence.

In selecting families with which to place children favorable moral and religious surroundings are naturally considered of chief importance. The Managers of the Orphans' Home arrange for a three months' trial, after which the new guardians place $12.50 in the bank annually until the child reaches an age when he or she may be expected to become self-dependent. The Sheltering Arms has but few whose parents do not claim them when they can be of use. These few are usually placed through the Children's Aid Society.

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Results are important but they are difficult things to judge. Immediate results are found from a study of the conditions of children while in their respective institutions; the lasting results in what they afterward become. With the purpose of obtaining information regarding the condition of children now under the protection and guidance of Church Philanthropy in New York, 167 boys and 193 girls were measured in 7 institutions. Beside the age and the length of time spent in the institution, the weight, height and chest measurements were taken. This last was obtained by averaging measurements taken when the lungs were inflated and when empty. Taking the boys first, in five institutions, 87 were above the average for height obtained through investigations conducted by Dr. Hull, of Clark University, (see "Physical Nature of the Child," by S. H. Rowe), 69 were below, leaving 10 just at Dr. Hall's standard. The distribution among the institutions was as follows:

	Number of Boys in Home.	*Above. Average.*	*Below Average.*
I.	17	6	9
II.	42	24	17
III.	38	30	6
IV.	49	17	27
V.	20	10	10
Total.....	166	87	69

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Taking now the weight of most of the same boys, 40 of 105 were above, 64 below and one at the average, distributed as follows:

	Number of Boys in Home.	*Above Average.*	*Below Average.*
I.	17	9	8
II.	42	17	24
III.	46	14	32
	105	40	64

In the chest measurement 73 of 129 were above, 44 below and 12 at the average, distributed as follows:

	Boys.	*Above.*	*Below.*
I.	17	14	1
II.	37	27	9
III.	38	25	9
IV.	37	7	25
Total.....	129	73	44

Seventeen more than half were thus above the average in height. Thirty-two more than half were below in weight; and thirty-four more than half above in the chest measurement.

In these tables no allowance is made for the amount of deviation from the average. In some cases it is slight. According to Dr. Townsend Porter deviations of from 1 1-2 to 2 1-2 inches in height, and from 1 to 1 1-2 inches in the chest are not to be regarded as significant. Thus of the eigthty-seven out of the one hundred and sixty-six boys who were said to be above the average in height, only fifteen were significantly above. Twenty-nine of the sixty-

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nine who were below were significantly below. The average height of the whole number is 3-10 of an inch above the standard. Taking the weight of the forty out of one hundred who were above the standard thirty-three might be counted significantly so. Of the sixty-four below, forty-eight might be called significantly below. The average for all the boys was half a pound *below* the standard. In the chest measurement, seventy-three out of one hundred and twenty-nine were above the average, but only thirty-one were significantly so. Seventeen of the forty-four below were significantly below. The average for all was 1-3 of an inch *above* the standard.

Taking now the girls in six institutions in the same way, ninety-five of one hundred eighty-six were above the average height; seventy-three below, and eighteen were at the average standard.

	Girls.	*Above.*	*Below.*
I.	21	10	8
II.	21	10	9
III.	60	31	22
IV.	30	13	14
V.	34	19	13
VI.	20	12	7
Total.....	186	95	73

In weight fifty-three of the one hundred twenty were above, sixty-two below and five at the average standard:

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	Girls.	*Above.*	*Below.*
I.	21	10	9
II.	60	27	31
III.	39	16	22
Total.....	120	53	62

In the chest measurement thirty-three of the fifty were above, eleven were below and six at the standard. Two girls more than half were above the average in height; two more than half were below the average in weight and eight more than half were above the average in chest measurement.

Of the ninety-five out of one hundred eighty-six who were above the standard in height fifty-seven were significantly so; of the seventy-three below, thirty-two were significantly so. The average height of these one hundred eighty-six girls was half an inch *above* the standard. Of the fifty-three out of one hundred twenty who were above the standard in weight forty appeared to be significantly above; and of the sixty-two below forty-nine significantly so. The average weight of the one hundred twenty girls was 3-10 of a pound *below* the standard. Of the thirty-three out of fifty above the standard in the chest measurement sixteen were significantly so. None seemed to be significantly below and the average of the fifteen girls was 1 1-2 inches above the standard. Looking at the various records of individual children,

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about 28 girls and 17 boys might be said to be quite above standards set by average children. About 30 girls and 25 boys are below. This is not a large percentage when one considers that perhaps one-half of these below were in a very poor condition, under-nourished, under-cared for, crippled, or dwarfed, when admitted to the Home. At least a quarter had not been long enough in their new environment for its influence to become apparent. Comparing the height and the weight it is noticeable that 4 boys and 10 girls are above the standard height but below in weight. It is not uncommon for children to thus outgrow their strength; but the superior intelligence which is supposed to govern an institution ought to be on the lookout for this. The *average* height of all children was seen to be slightly in excess of the standards while the weight was below. This fact is as significant as any obtained from the investigation. While it shows a very slight deviation from outside children, that deviation is not in the direction of superior care.

A distinguished student of this subject has said that boys leaving school at thirteen from the ill-fed section of the community averaged 11 pounds less and 3 1-2 inches shorter than those properly fed. The 29 boys of the age of twelve and over

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in the institutions we are considering were found to be about 5 1-2 pounds less than the standard, 8 of them were more than 11 pounds below. In weight they were just half as bad as these under-fed children; but in height they were practically normal. 4 of the 36 girls of this age were more than 11 pounds below the standard but the average was close to the standard. This is not a good showing for the boys, and suggests that they are not as well cared for as the girls. This may be partly because they present a more difficult problem.

The attempt to follow the subsequent history of these institution children has met with difficulties. No complete records exist. Care is taken to see that the children are satisfactorily placed with an eye to their moral and religious welfare. Where they do not go to relatives, some responsibility is felt until the age of eighteen is reached, but beyond that, "the children keep track of us" is the testimony given. When this is not done the matter is left to the chance interest of individuals. The loss to the institution is probably greater than is appreciated; records would not be so difficult to keep, annual greetings could be sent, or annual gatherings held. Such a system would afford an exceptionally favorable opportunity for an increased influence for good.

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SECTION IV—INSTITUTIONS FOR THE DELINQUENT.

The House of Mercy, New York (1854),
Inwood-on-the-Hudson,
Sister Gertrude, of the Sisters of St. Mary.

The Midnight Mission (1867),
289 Fourth Avenue.

St. Michael's Home (1887),
Mamaroneck, N. Y.,
Sister Jessie Gertrude, of the Sisters of St. John.

Shelter for Respectable Girls (1880),
212 East 46th Street,
Sister Catharine and Eleanor.

St. Barnabas House of the P. E. City Mission,
304 Mulberry Street,
Susan P. Mather, Deaconess in charge.

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Reformatory work has always had an especial attraction for members of Religious Orders. Those whose moral and spiritual aims are highest feel drawn toward this work of lifting the fallen. Neither the House of Mercy nor the Midnight Mission was founded by the Sisters; but they were started because of wide recognition of their need. After the difficulties in the way of success were realized, they were handed over to the Sisters. The Order of St. Mary was started for the purpose of carrying on the former, and the work of the latter can hardly be said to have produced results until taken in hand by the Sisters of St. John Baptist. The House of Mercy is the older and larger of the two and is one of the more important of the philanthropic agencies initiated by Mrs. Wm. Richmond in connection with her systematic visits to Blackwell's Island. She began the work in a hired house at Eighth Avenue and Jauncey's Lane, and the original five trustees had it incorporated February 23rd, 1855. Two years later they moved to the foot of West Eighty-sixth Street. In 1870 an addition to the house made possible the separation of the younger from the older girls and found room for a Chapel and Infirmary. The present site, consisting of eighty city lots, on the summit of Inwood Hill was occupied in 1891. It

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is the highest point on Manhattan Island and commands a view of the Hudson River in both directions.

The object of Mrs. Richmond's work was to take girls whose environment had been bad and train them that they might learn to lead useful lives. The first effort to relieve the foundress of some of the responsibility of the work, was the organization in 1860 of a Ladies' Committee to help in the raising of funds and in the placing of girls about to leave the Home.

In 1863 the management of the institution was given into the hands of the newly founded Sisterhood of St. Mary. From about this date until Easter Day, 1903, the house was under the direction of Sister Mary. Four thousand and twenty-five girls were cared for during this period of forty years.

The work of reformation is notoriously difficult. Even when seemingly accomplished, its effects are often but temporary. Perhaps the work is still in its experimental stage. Great changes in method have certainly taken place, thus making even recently constructed plants difficult to utilize.

One of the most obvious changes has been the recognition here, as elsewhere, of the need of dealing with individuals in small groups rather than in wholesale fashion. The substitution of the cottage

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for the congregate system at the House of Mercy has reduced the former capacity, and rendered parts of the plant practically useless.

Under the same roof and management, yet kept as separate from each other as possible, the three departments of the House of Mercy are for three distinct classes of penitents. St. Saviour's Sanitarium in the center is for private patients, afflicted by the alcohol or some drug habit. The south, or St. Agnes, wing is for the preservation or prevention class. This is made up of children under sixteen years of age, who, though wayward, are not depraved, and because of their age, are particularly hopeful. The north wing is the House of Mercy proper, for the women over sixteen.

Inmates are received by parents or guardians surrendering voluntarily their rights over the girls for three years, or during minority; or they are sent to the House by commitment of the Courts. This has been legal since 1886, and a majority of the girls in the House have been so committed.

The methods employed in the St. Agnes Wing on the sunny side of the House, do not differ widely from those of other schools. There are the usual school duties,

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and out of study hours they are kept busy at housework, sewing, and carefully supervised play. They are *trained* under the care of the Sisters and their earnest assistants. In the House of Mercy itself the character may be truly said to need to be re-formed, and this necessarily takes time; yet the effort is made to give the place as little the aspect of a prison as possible. Educational methods have been adopted. Elementary branches are taught. A class in shorthand has had considerable encouragement. The work is varied as much as possible.

Beside the classification of age between the two wings of the House, the girls of the House of Mercy are separated into three grades: The Entrance, Middle and Honor Grades. Promotion from one to the other is carefully supervised and graduation from the Honor Grade may not be hoped for within six months of entering it. When the girls leave they usually go into domestic service or back to their own houses. Two-thirds of them have no parents; which fact goes largely to explain their presence in the House. There has been recently adopted a system of parole which is felt to be a wise system, offering as it does a considerable restraint at the trying time of re-adjustment to ordinary social conditions after the removal of

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the direct institutional supervision. Nearly one in five show themselves unable to stand the experiment and have to be brought back.

Some changes have been introduced recently. Greater appeal has been made to what is best in the girls and less to fear of penalties for wrong-doing. Greater attention is given to relieve the monotony, almost inseparable from institution life. Washing is no longer "taken in" for the benefit of running expenses. As much freedom is given the girls as is possible. The work of the whole house is concentered and co-ordinated in the hands of the Sister-in-charge.

The county pays one hundred ten dollars a year for those committed by the Courts. Of the others, some pay ten dollars a month, or as low as twenty-five dollars a year. Many pay nothing.

	Subscriptions.	Board Paid.	Earned by Work.	Income from Endowment.
1900	$2,640 00	$6,312 00	$4,103 00	$3,718 00
1901	3,471 49	6,355 05	3,975 17	6,777 30
1902	3,053 80	6,026 55	2,682 44	6,982 46
1903	2,960 64	3,783 37	16 39	7,768 74
1904	2,653 67	2,850 62	42 58	7,997 49
1905	3,279 23	6,096 78	325 00	7,791 24

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	For Maintenance Per Individual.	Total for Maintenance.	Average Number.
1900	$187 78	$19,342 14	103
1900	186 22	19,740 61	106
1902	242 23	21,074 74	87
1903	253 36	16,215 38	64
1904	199 38	12,750 02	64
1905	176 43	14,114 45	80

The Midnight Mission, begun in 1867, for fifteen years maintained a Home at 260 Greene Street, which was practically little more than a temporary shelter for women who had no intention of real reform. The Sisters of St. John Baptist took charge in 1882 and five years later opened St. Michael's Home at Mamaroneck. To the original building a Chapel with a Refectory beneath it was added and in 1901 a fire proof building for a thoroughly modern laundry and comfortable dormitories.

The city house was discontinued in 1896. At present the Midnight Mission has its city office, and its representative, who receives applications and takes the applicants to Mamaroneck. Only girls from fourteen to twenty years of age are received. They come of their own will or through persuasion and are not under restraint. The work of reforming older and more hardened cases, for which the Midnight Mission was started, is not attempted. Such work is

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felt to be practically hopeless. There is not enough character left to build on. The younger girls, often with weak will power, living amidst bad surroundings with insufficient education, have a difficult situation to face. They can be helped by being started right, and when right habits have been formed, they can be encouraged to continue in well-doing.

St. Michael's Home is not a prison. It ought hardly to be called a Reformatory. Its aim is to provide a healthful environment and a helpful education. The girls are divided into two classes. When they first enter the house they wear a brown habit. After eight months, if they have done well, they are advanced and put on a blue dress. Promotion is made a distinct event in the life of the house and is based upon a system of marking, ten marks being the maximum for a day. At the end of the year prizes are given to honor girls. All are expected to stay at least two years. When ready to leave, a Service of Benediction, made as impressive as possible, sends them back to the world with renewed confidence. About two-thirds of them do well after leaving.

The training given is chiefly physical and spiritual. The laundry, not a place of drudgery, but offering an opportunity for healthy work and an education in the do-

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ing of that work, is the chief occupation. Two workrooms provide instruction in sewing. In one ordinary stitches are taught and clothing made; in the other fine needle work and embroidery are taken up. The girls are read to as they sew. Each girl has her own garden and considerable time is spent out of doors. They are thus taught to do things they need to know and to be interested in them as well. Beside their regular work, during recreation time they learn to work for others, and each year a good stock of useful clothing is sent to poor families at the Sisters' Mission of the Holy Cross, Avenue C and Fourth Street.

Every effort is made to exert an individual influence upon the girls. Seven Sisters and two other resident workers make it possible for some of them to get to know all of the girls individually. This friendship counts for much. The chapel is made the center of this work and the girls are led on, if possible, to become regular communicants of the Church.

A night school is held during the winter where the girls are taught some of the elementary branches which they have neglected or have not had opportunity to master at school.

During the seventeen years that the Home has been in operation to October 1st,

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1904, six hundred sixty-six girls have been received and given some training.

An earnest effort is made to keep track of the graduates of the Home, but it is not hard for the girls to drop out of sight when they so desire. A certain percentage do so, and it is always regarded as an indication that they are not doing well. This fortunately is not necessarily the case, though it is not to be hoped that all can be permanently kept in the path they have been trained to. Beside their letters, the visits to the Home by the graduates at the familiar Church festivals, is an encouraging sign.

There is an association of twenty-one ladies interested in St. Michael's, who help to raise funds and to supply work for the girls to do. Much of this work is disposed of at an annual sale.

	1905	1904	1903	1902
Subscriptions	$2,655	$2,198	$2,124	$2,374
Board Paid	597	291	336	259
Earned by Work	1,914	2,509	2,045	1,923
Income from Endowment	5,533	2,502	3,132	3,049
For maintenance per individual	155	164	168	236
Total for maintenance	7,748	8,388	7,560	8,728
Average number	50	51	45	37

The Shelter for Respectable Girls was begun in 1871 as one of the activities of the Church of the Holy Communion. Its object is to do preventive work among girls who through untoward circumstances or their own foolishness have gotten into dan-

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gerous positions. The door stands open to strangers and to girls who are out of work or without friends. They are not expected to stay more than two or three weeks, and often a few hours is sufficient to tide them over a crisis. Reasonable board is asked of those who can pay.

The present site was purchased in 1904 at a cost of over $16,000. There is a mortgage of $7,500.

Figures for the work at the Shelter for five years are as follows:

	No Admitted.	No. Admitted Free.	Days' Care.	Current Expense.
1900	608	386	7,361	5,437
1901	866	583	8,343	5,289
1902	705	421	6,621	5,794
1903	509	155	5,928	4,334
1904	561	147	5,330	4,908

The income was derived as follows:

	Board.	Donations.		
1900.....	$1,401 69	$6,365 89	$ 8 42	Bal.
1901.....	1,554 25	5,594 82	25 12	Def.
1902.....	1,648 82	6,924 80	6 17	Bal.
1903.....	2,086 52	5,274 83	1,414 71	Bal.
1904.....	2,338 77	5,222 55	1 24	Def.

St. Barnabas House supplies a temporary refuge for homeless women and children. It can not be called a reformatory although it ministers to those recently discharged from the work house and others on the borderland of delinquency and degeneracy. The work among the children is similar to that at Grace Hospital and the Sheltering

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Arms. Two thousand women and children are received in the course of the year. They do not make lengthy visits, but all is done to help and encourage them while they are under the care of the residents.

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CHAPTER III.

Critique.

Philanthropic institutions in New York are recent because so largely the result of changes which have come over the thought and life of modern Christendom within a hundred years. The conception of life as an organism and the idea of evolution have so affected modern thought, that the older statements of science, philosophy and theology have had to be recast. Theology had already ceased to be regarded as the Queen of Sciences before the dawn of the Nineteenth Century. Yet among the significant changes since then may be included the newer attitude of philosophy toward the fundamental tenets of religion. Prophecies of the extinction of religion or of the Christian religion are not as confidently heard as they were a hundred years ago. A chapter of recent philosophic history recounts the absorption of some ideas which trace their origin to the evangelical movement of John Wesley. A decadent Calvinism had enabled a triumphant Deism to remove the thought of God beyond the bounds of human interest. The nineteenth century has seen the thought of God enthroned in its vital contact with human life.

Wesley, like his contemporary philoso-

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phers, was an individualist. He addressed his message to individuals, urging the necessity of individual salvation, as the great work of life. He preached this everywhere, but as the sphere of his operations widened and he came to deal with men in great numbers questions of the social welfare were forced upon his attention. The recent social movement owes much of its initial energy to him. All questions of individual welfare, religious, economic, political, when studied broadly, resolve themselves into social questionss. Belief in the importance of the individual as taught by Wesley, Burns, Rousseau, and Adam Smith makes every individual important. The logic of the situation is irresistable. Again the old dogma of the Divine Fatherhood implies human brotherhood. The familiar battle cry of Liberty, Equality and Fraternity suggests the same transition. The idea of liberty is individual enough; but its realization demands equality, and this in turn depends upon a recognition of fraternity. The reaction from the extreme position which generations of thinking had reached in 1789, has caused the individual ideals of the eighteenth century to be superseded by the social ideals of the twentieth.

So has the thought of humanity and the need of humanity taken the place of the thought of self and personal safety. Over

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against the gross materialism of those whose one aim in life is to amass the largest possible fortune and the grosser envy of those whose chief grievance is that they have not had the opportunity to do the same thing, there is the yearning interest in, and sympathy for, those who have not had the opportunity of obtaining the things of infinitely greater importance.

But not only is the isolation of social distress impossible, its palliation is wasteful. The disease itself rather than its symptoms must be dealt with. Philanthropy is a serious thing and requires counsel, time and patience, not alms alone. The industrial condition of the mass of the population requires consideration. The need of a living wage, a sanitary environment, the removal of unnecessary temptation even for the benefit of those unable or unwilling to look out for themselves are objects of the newer benevolence. Enthusiasm is not easily aroused over such abstract matters as social conditions, yet such effort alone can remove the cause of distress.

Dean Hodges has well said that every man's great need was a chance and a friend. Without the opportunity to earn a living, to procure all of the necessaries and some of the comforts of life, and to properly educate one's children,—a man is poor whatever his income. The chance

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to obtain this is part of the poor man's demand for justice. Our present poor laws guarantee to every one the means for subsistence. No one need starve. Will it be possible for the state to guarantee to every one the means for earning a subsistence? The larger scale and improved methods of modern business promise some degree of business stability in this very unstable world. It is not too much for even the unskilled worker to ask for some degree of certainty regarding an opportunity to earn a living, some provision for old age and just compensation in case of accident. The consciousness of their comparative certainty would exert a strong moral influence, injecting a new element of hope into the social organism and making men more willing to work and to work well. With practically all who are willing to do their best provided for, questions of relief would be confined to the so-called unfit and undeserving. With the opportunity for a normal life within the reach of all classes, wretchedness would become a sign of mental or moral delinquency and could be dealt with accordingly. If the spirit of socialism is to spread, here is a field where it would be likely to prove helpful. Tammany Hall's experiment at supplying work to a large number of apparently inefficient men, though perhaps

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crude, shows some of the difficulties in the case.

The relation of Christianity to the unfit has long been a problem or a stumbling block; the Church has been accused of fostering that which nature declares ought not to survive. Formerly this was even defended on the ground of the beneficial influence of such charity upon the character of him who showed mercy. This has doubtless been so; but today we feel that mercy is due even the unfit. There is no wish to cultivate unfitness, but to redeem it. Complex human nature has always some redeemable side. Diseased bodies often house useful personalities. The possibilities of the morally unfit are always indeterminate. Evidence of entire hopelessness is inconclusive, for while "there is life there is hope." This furnishes ground for that optimism which alone can accomplish anything for the unfit. The Church obstinately contends that the aim of true philanthropy is not to judge the world, but to save the world, "not to destroy men's lives, but to save them."

As long as life is capable of happiness the effort to foster that happiness is worth while. An honest democracy teaches that the happiness of even the unfit is as really important as the happiness of the "true elite." One aim of philanthropy should

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be to achieve this without interfering with the welfare of the rest of the community.

The argument against making the spiritual needs of the people the only or even the most obvious concern of Church work is that these are not recognized as vital by the unreflective members of the community. The principle of the Anglican Church has always been that her service should be conducted in a language "understanded of the people," and either a conscious or instinctive wish for the up-building of life in its entirety has led the Church in all ages to enter the field of benevolence. This kind of service is one whose meaning is "understanded" of all.

Historically and logically, the first effort of the Church in the field of benevolence has been in the direction of the relief of the unfortunate; because the need of effort in this direction is most evident.

In considering the practical side of institution work, problems connected with the cost are always to the forefront. Some analysis of these figures has been given. The following table is of some interest for comparative purposes. The figures are for the most part for the year 1904.

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	Daily Cost Per Capita.	Percentage of Whole Income Derived from Endowment.	Deficits for Past 5 Years?	Approximate Value of Present Plant.
St. Luke's	$1 98	50	Yes	$2,279,605
St. Mary's	89	45	No	
St. Andrew's	64		No	
Incurables	1 10	19	Yes?	800,000
Holy Comforter ...	60	25	No	225,000
Annunciation	36		No	150,000
House of Rest	1 80	75	Yes	150,000
Destitute Blind ...	44	57	No	90,000
Gallaudet	66	73	No	90,000
S. Luke's	80	49	Yes	400,000
Old Men	1 02	62	Yes	120,000
St. Philip's	22	2	No	11,500
Orphan's Home ...	56	93	No	
Shelter Arms	36	70	No	200,000
St. Johnland	48	28	No	
House of Mercy ..	54	29	No	100,000
St. Micaael's	45	33	?	
Shelter	92		No	16,000

The variation in these figures for daily cost at first sight, seems great. Some are easily accounted for. St. Luke's Hospital, the Home for Incurables and the House of Rest are more expensive than some other institutions because of the great cost of efficient hospital care. The Gallaudet Home is 50 per cent more expensive than the Home for the Blind because it has so few beneficiaries at present, while the latter is always full. Donations in kind have kept expenses down at the House of the Annunciation and at St. Philip's. The inconvenience of the plant at the House of Mercy has been referred to, yet the cost there appears to be within the figure at the Bed-

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ford Reformatory, which is the model state institution.

The question of the need of endowments for philanthropic, moral and religious work is being very widely felt, and being very widely met. It would hardly seem necessary to many workers, to discuss the question of the danger of large invested funds in the hands of trustees of any of these branches of the work, and yet conditions in this country are not so different from those elsewhere. The danger here already is seen to be, and the result always is, a decrease in the efficiency of the management of the work. The leaders of work of this kind are like other workers. If relieved from the spur of necessity, the quality of the work will be in danger. The security resulting from endowment is bound to bring a consciousness of irresponsibility. It is therefore important that in the choice of trustees and managers, persons be selected who appreciate the feeling of responsibility in themselves and so will demand it of those whom they themselves will control.

On the other hand, it is true that there are many kinds of work which can not be done without a degree of security which alone can give stability to the effort that is being made. If the Presidents of our Universities and the Rectors of our Churches

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were to degenerate into financial agents for the collecting of funds, it would be easy for them to be nothing else than such agents. This would mean leaving the work without an administrative head. Mr. Burdett, the English authority referred to elsewhere, has suggested that invested funds may wisely equal five times the annual expenditure of an institution. Experience would seem to show, especially in view of the decreasing interest obtainable from invested funds, that this amount is really very small. An endowment which shall yield one-half the annual expenses would be unlikely to greatly injure most philanthropic agencies.

The second column in the above table shows the ratio of income from endowment to the whole income. Eight or nine of the eighteen appear to have reached 50 per cent. It is obvious that it would be well for the Home for Incurables to take steps to increase its endowment. The third column is intended to show which institutions habitually have deficits or make up running expenses from legacies which would better be reserved for endowment or permanent improvements.

The question is asked, How can the strain of raising sufficient funds be lessened? A study of the institutions ought to suggest at least a partial answer. The

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kind of work done and the efficiency with which it is carried on must commend themselves to the thinking public. Constant vigilance seems to be required to keep institutions in touch with a community's real needs. This is true of the continuance as well as of the initial undertaking of any branch of work. The fads of donors and the theories of those in positions of influence easily prevent needed work being properly done. Not what can be done, but what is really needed should govern the plans of those who make them. A real need properly presented to the public will not be allowed to go unsatisfied.

The work must be done efficiently. Otherwise it ought not to be supported by the community. This requires increase in the cost, but it is a necessary increase. Too much effort has been wasted in trying to do a quantity of work without proper attention to its quality. The salary of efficient workers ought to be higher than that paid inefficient workers. The importance of securing the aid of the right kind of people is of primary importance in the case of matrons and superintendents. It is also important in the selection of employees and of managers. It has been said that managers are selected because of their wealth, social prominence, or executive ability. Perhaps this is necessarily so. It were better if they

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were always selected because of their disinterested devotion to the work. Every effort should be made to enlist the enthusiasm of the managers and trustees. An enthusiastic Board is the best advertisement of an institution. Legitimate advertising is not only legitimate. It is the only wise policy. Publicity is not only a guarantee of honesty, but a chief means of increasing the supporting constituency.

The two institutions called by the name of St. Luke, while always in need, still testify to the fact that their efficient though expensive work has met with recognition. They have set up a good standard which may well be emulated. One thing is quite certain; the cost of all institutions is rising and their future is not as bright financially as it might be. They must justify themselves to the judgment of the next generation even more truly than they have to this. The public will rally to meet the increasing cost of efficient work if assurance is only forthcoming that the money will be wisely spent. The two demands upon Twentieth Century Philanthropy are that it be intelligently and unselfishly conducted.

State inspection of private institutions and corporations is a great safeguard to beneficiary, trustee, employee and the public. It is increasingly general and as a

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policy should be extended. Not that inspectors are likely to know more than experienced workers or that they can even understand the problems which have to be met, but the criticism and the necessity of facing criticism of varying kinds is most helpful to men in positions which ought to be responsible.

Perhaps sufficient has been said upon the subjects of dietaries. This is a matter of special importance to growing children. Two examples may be given of what is done in institutions for adults. The ordinary dietary at the Home for the Blind consists of cereal, meat, coffee, and bread and butter for breakfast, roast or fish and two vegetables for dinner; hash or beans and cake or fruit for supper. At the House of Mercy, where the Inspector of the State Board of Charities suggested a more substantial, if coarser fare, they have cereal, coffee, bread and butter for breakfast, meat and one vegetable for dinner and some relish as cake or fruit added to the plain supper. There is but one quality of food used by all of the residents of the House, and the aim is to make this as good as practicable. From the point of view of expense the most significant item in the dietary is meat. Some institutions have a contract with dealers by which various cuts are served for a uniform price, 12 cents or

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11½ cents. There are objections to so rigid a contract. If a careful watch can be kept on the market some superintendents feel that better satisfaction can be had by comparing the prices of dealers whenever there is a fluctuation.

Another question has been asked, "Are so many institutions really needed?" The question of the over-lapping of effort has perhaps always been a danger difficult to avoid. It may seem as though a sufficient number of institutions was necessary to provide effectively for all the various kinds of need; but on the other hand, more institutions should not exist than can be maintained at a fairly high degree of efficiency. It may therefore have been noted, and perhaps with satisfaction, that the policy of the present Bishop of New York, regarding the combining of weak parishes has also to some extent been applied to some of the benevolent institutions. A few good ones are always preferable to many, or even a few more, maintained with less efficiency.

The question of the comparative wisdom of a few large institutions as compared with some upon a smaller scale is one of some difficulty. The more centers of interest there are, the more individuals are likely to have their interest aroused. People feel attracted toward institutions which

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have special claims upon them, either because of their vicinity or because of some personal reason which is likely to be lost in the case of combination. A little group of friends who have given their best efforts to establish a work dear to their hearts do not continue with the same enthusiasm and can not feel the same "consciousness of kind" when they find themselves a small minority in a large central board of managers. Again, the careful classification of beneficiaries and the segregation of certain classes among them may often be for their benefit, and can often be better accomplished when truly by themselves, instead of being made a department of a general work.

We have referred to the wisdom of drafting off some of the more sensitive and self-respecting of the aged dependents from the public institutions. Not only is the public burden lightened, but the welfare of the beneficiaries is greatly promoted. Reasonable comforts in such cases would rightly be regarded as unjustifiable luxury in a public institution.

Educational efforts among the helpless have a greater chance of success in a small institution than in a large one. Examples of this may be seen perhaps at Grace Hospital and at the Home for the Blind. Opportunities for moral and religious in-

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fluence, of course, are greater in institutions under Church influence. Institutions for children are being made to conform to the standards of well-conducted schools. The plan of conducting them as Homes with the idea which was in the mind of their founders that they should be rather a place of retreat has practically broken down. The question of conducting these schools in the city or in the country is not always easy to solve. The advantage of fresh air and of contact with nature which country life offers is an advantage; on the other hand, the separation from contact with those men and women who are most vitally interested in the progress of the work is a distinct loss.

What can be said of the future Remedial Benevolence? It has altered and is changing its character. Since it was permitted "both to die and to bear children" at Epidaurus to the founding of St. Bartholomew's Hospital in London "for the entertainment of poor diseased persons till they get well" is a long step. Since then the scientific and professional side has been greatly developed. Dr. Muhlenberg expressed the human and religious side at St. Luke's. While the scientific side of the work is bound to continue to develop, there is reason to believe that the human side with its increased interest in the welfare

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of the individual will receive increased attion. This may tend to the multiplication of smaller institutions. The connection between hospitals and medical schools in some cases has been unpleasantly close. Refuges for the dependent and jails have been in too suggestive proximity. Why might not they both be better affiliated with the settlement as we find in the one case at St. Bartholomew's Clinic and in the other at Grace Hospital? As for the orphanage and the reformatory it has already been pointed out that they are rapidly assuming the character of schools. It is not too much to say therefore that there is reason to feel that the trend of modern philanthropy is setting away from Remedial work as such, and in the direction of Constructive and Recreative effort. The disabled and the orphan will still need to be cared for, but a better spirit will characterize the care. The misfortune will not be accentuated by remedial methods. Rather will the care and the methods recognized as necessary in dealing with normal persons, be widened to include those who heretofore have been made to feel themselves almost social outcasts or at least objects of curiosity. With the broadening of human sympathy is coming a great moral lift in philanthropic methods. Cold science or cold

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justice is to be superseded by that real sympathy which is more remedial than any other agency on earth.

The Church has always recognized the importance of what has been called constructive effort, to which her moral influence has always been related. She has led the way of progress in both literary and industrial education. Her temptation today in this direction is to duplicate what is already being done and well done by the community at large.

With the wiser adjustment of insurance and pension methods to be hoped for, and with the wide recognition of the importance of education, the Church of the future may find an easier, more legitimate, less expensive direction for effort, which in the long run may be found to be of greater value than relief or educational work. This work is in the almost limitless realm of play.

No department of American life needs more development, more guidance, or has greater opportunities than that to be found in the realm of recreation. "Our busy Americans feel that life would be bearable were it not for its leisures;" yet the tendency to increase our leisure hours is apparent. Not only have the hours of daily work been shortened, and the number

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of public holidays increased, but in many trades the workers are compelled to be idle many weeks in the year. On the other hand, the past few years have seen much interest aroused in recreative needs. The game of golf has brought new life to many a weary body and we may hope that its influence upon the minds and morals has been likewise beneficent. Mr. Jacob Riis, the apostle of Recreative Philanthropy, has demonstrated how many opportunities the city was able to give and owed to the children.

The aim of Recreative Philanthropy should be so to guide the leisure of people, that they might return to work, not only rested, but more alert, and more interested.

One man's contribution to any product of modern manufacture is superficially so meaningless and insignificant that it is hard for him to feel real interest in it. Its monotony and mechanical character tends to dwarf his personality and so permanently limit his efficiency. Recreation must provide something more than diversion. It is usually the soul's great opportunity for expansion. New channels of activity and enjoyment are opened up. As life broadens, so it may be expected to deepen. As it becomes more interesting, it is found to be more signifiaent. The widening of the horizon gives an opportunity for perspec-

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tive, and as people begin to see the reasons for things, and understand the relations of life, their personality assumes greater independence and strength. As a man's daily work comes to have a meaning, over and above its being a means of subsistence, the value of the man's work is more than doubled. He will aim to bring all he can to it instead of getting only what he can from it. Work furnishes the means to live. Leisure is man's opportunity for culture. We are what culture makes of us more than what our work makes of us. It has been said that "man is worth not what his work is worth, but what his leisure is worth." (1).

Leisure and its wise use is essential to health. It is also the first condition of progress. Improvement. invention, discovery, etc., are made possible through sufficient leisure and freedom from the grinding necessity of constant work. Every man needs time to think and to think collectedly. A people on the brink of nervous prostration are unable to do this, and learning so to think, is one of the best preventives of nervous breakdown.

The opportunity for economic, cultural and moral improvement through effort in this direction can hardly be estimated. Already the Parish Houses and Social Settle-

(1) "Socialism and Labor" by Rt. Rev. J. L. Spalding, page 175.

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ments have passed beyond the experimental stage in their work of redemption of the leisure of the people, and the supplying of a recreation which shall be more than a redemption of time, and shall be of positive use in the augumenting of the efficiency of the individual.

New opportunities and increased possibilities of enjoyment have been truly created by these agencies for the vast numbers of the unprivileged. Recreative philanthropy has contributed very considerably to the establishing of a social cohesion in neighborhoods and of true centers of enlightenment. People are taught how to work together, for the work in which their interest is aroused is more social than it is individual; from the kindergarten to the mothers' meeting the members learn the significance and the importance of what may be called for the lack of a better term "team" work.

The comparative claims of the secular and religious settlement have been urged with the usual conclusion that both have their places. The argument against the religious settlement is that it cannot appeal to all the people of the community, and that its general adoption would draw away the energies of the church from spiritual work. The time will never come when every Church organization will be able to

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conduct work on any considerable scale, but the time has already come when the sharpness of theological distinctions which divide people are passing away. It is almost if not quite true that people of our east side know but "three religions," the Roman Catholic, the so-called Evangelical and the Hebrew. So great a reduction of the number of conflicting voices is a significant fact in practical church work. It also makes much more nearly possible the restoration of the old parish idea of a neighborhood ministered to from a single ecclesiastical center. In the great unchurched districts, already the Churches which have undertaken work on settlement or institutional lines have found that they can minister to the neighborhood without theological prejudice playing the part which it formerly did.

The main objection to the secular settlement is its elimination of religion. This objection is already strongly felt with regard to the public schools. Religion has been called the poor man's only romance. In endeavoring to supply him with new interests, it is well to be careful how the old are superseded; and this same warning applies to the work of those great institutions nominally ecclesiastical, which have magnified the social side of their work so as to eclipse the religious side.

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Industrial work is sometimes undertaken whose influence is in no way related to the Church's main object. Is such work of value, or should all side issues be compelled to assist the main result which is aimed at? This question of unity of work and its importance, as against regarding any good work as being its own justification, needs to be weighed; either extreme will probably lead to unwisdom. Proportion and unity are essential to success. Neither dissipation of energy nor the insistence of only employing agencies which will visibly fall into line with the personal wishes of the leader can produce the best results.

A question of some interest connected with these clubs is their influence upon the home. Is there danger of their becoming rivals of the home? The fact that an increasing number of men and women are without homes and that the crowded and unsanitary conditions of many so-called homes, makes the saloon or any social center a welcome retreat therefrom, does not affect the principle that any influence which tends to undermine the home and the family is dangerous. The family is the moral unit of society, and so many disintegrating influences tending to weaken it make the need of strengthening it more important. The family life is waning in

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America, and in some communities it is said hardly to exist. It is difficult to see how such conditions can fail to endanger the moral welfare of the community. The influence of many otherwise beneficent institutions, even sometimes including the Church, is to weaken the family tie by offering too divergent interests to the members.

A vital problem is to learn how to manage the club so as to enlist the interest of the whole family. If the members of the family cannot learn to live together in goodwill where circumstances make it comparatively easy and necessary that they should, the prospect of doing so in the more artificial conditions of the outer world are not favorable. The possibilities of mutual helpfulness within the family need to be reiterated and emphasized.

A question of some interest is as to the sort of place where it is wise to conduct work among those whose surroundings have heretofore been of the crudest. Too great disregard of this question has interferred with success. Of course, people of culture ought hardly to be asked to work amidst unsanitary conditions, and, unless necessary, ought not to be kept too constantly in surroundings whose moral and esthetic influence is too deadening. It may be re-

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membered that this complaint was the chief objection of Edward Denison in his great work in Stepney. It is well known on the other hand that sumptuous surroundings are distinctly artificial to boys who have not yet emerged from hoodlumism.

Being poor does not prevent appreciation of beauty, but too sudden change from one set of conditions to another cannot satisfactorily be made. The effort to lift any group of individuals should be gradual, beginning on a level where the members of the group will feel at home. It is far better to have the first improving influence come from the person of the leader rather than from the physical environment. If this influence be real and in the right direction, the demand for the other will make itself felt, and it might almost be said that until demanded, the physical environment should hardly be allowed to assume the role of the pearls which may so easily and thoughtlessly be cast before the innocent swine.

There is no reason why life in the home, in the club and in the workshop should not be endowed with a halo of interest which shall relieve altogether the monotony and anxiety which is too prevalent. Smiles are at a premium in the life of the modern metropolis. When the toilers can be made to see how much enjoyment is within their grasp this will not be so. The effort to

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truly beautify the modern city, to bring the best art within the reach of every one, has a distinct influence upon the general welfare. Make the habitual environment of the people artistically helpful instead of degrading, and the curve of happiness will rapidly rise. The economic and ethical influence of the ministry of beauty is not a negligible quantity in modern culture. The Church building has stood for such influence in the modern town. Especially has this been true since the Gothic Revival. The Erection of Grace Memorial House in 1880, and of the other buildings of this Parish since that time has shown how beautiful useful buildings may be made. St. George's Home for Deaconesses in Sixteenth Street and the Church of the Holy Trinity in Eighty-eighth Street exert a beneficent influence upon those who never enter their doors.

As the age has become increasingly critical, and thinking men have become enstranged from the Church which their fathers had unquestioningly reverenced, new demands are made upon ecclesiastical activity. It is not to be expected that men will support the Church because their fathers did, nor that moral and religious interests can retain their primacy unchanged.

If the aim of the Church be only to pre-

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serve the old customs and to maintain Church attendance, she is doomed to failure. Church attendance is a partial index of the interest felt in religious activity. As such it is to be encouraged, yet the danger of regarding it as an end in itself is most seductive. It is the moral stimulus, not any outward and accidental expression of it that is desired. Human welfare, men's permanent happiness, not numbers of adherents, must be made the object of Church work. As more unselfishness is the age-long and ever new demand upon the moral life of the individual, so must unselfishness be demanded of the churches' corporate life. The Church that shall, as her great work, seek to save her life shall lose it, and only the church that shall be willing to give all her energy for the welfare of men shall receive the reward which Christian preaching has always promised to the unselfish. This larger unselfishness, bad policy though it may sometimes be called, is the only thing which can commend the Church of the twentieth century to the conscience of thinking men. Too many priests and Levites have been tempted to pass by on the other side when unable to see in needy neighbors good material for Church membership. What is needed is more of the neighborliness of those strangers to culture and refinement, who,

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like the Good Samaritan, without too careful calculation, are always ready to do a good turn whenever the opportunity presents itself. As the poor themselves in the long run have proven themselves the best benefactors of their neighbors, so the neighborly instinct which is one of the best kinds of unselfishness is one of the lessons all Church workers need to learn. Neighborhood work of this kind is the great future field of activity of the Christian Church.

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APPENDIX I.

Events Marking the Beginnings of Church Philanthropy in New York About 1853.

1853.—St. Luke's Hospital begun. (Corner stone laid May 6th, 1854, by Bishop Wainwright.)

1853.—Home for the Sisters of the Holy Communion built.

1854.—(Jan. 12.)—St. Luke's Home for Indigent Women, incorporated.

1852.—(October.)—St. Ann's Church for Deaf Mutes begun.

1853.—"The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of the Aged, Infirm and Disabled Clergymen," incorporated.

1852.—Coenties' Slip Mission Station started.

1854.—New Sailors' Home in Market St. established.

1853.—Mrs. Wm. Richmond began visiting Blackwell's Island.

1853.—St. George's Mission School opened.

1852.—Grace Chapel at Twenty-eighth St. opened.

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1853.—Grace Chapel at Eleventh St. opened. (1854, Sewing School. 1855, Work Society).

1851.—Zion Chapel (418 West Forty-fourth Street) begun.

1854.—St. Michael's Church built.

1853.—St. Peter's School House built.

1855.—St. Paul's Chapel School for Girls inaugurated. The Trinity System of Parish Schools.

1854.—St. Simon's German Mission, Clifton, S. I.

1853.—Bishop Wainwright planned Training College for diocese of New York (St. Stephen's.)

1853.—(January.)—Rev. E. H. Canfield, Rector of Christ Church, Brooklyn.

1854.—P. E. Mutual Benefit Society of Brooklyn.

Other Events in This Country Relating to the Philanthropic Movement About 1853.

1853.—(January 27.)—Corner stone Five Points Mission.

1854.—(March)—Five Points House of Industry incorporated.

1853.—Wilson Industrial School (called First Industrial School established in this country.)

1851.—New York Home and School of Industry "to give work to the female poor" incorporated.

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1854.—Brooklyn Industrial School Association and Home for Destitute Children.

1853.—(April 12th.)—"An act to provide care and instruction for idle and truant children."

1853.—C. L. Brace founded Children's Aid Society.

1854.—First Newsboys' Lodging House.

1853.—New York Juvenile Asylum opened.

1853.—(Jan. 13.)—Special Committee Association for Improvement of the Condition of the Poor, to inquire into the sanitary conditions of the dwellings occupied by the laboring classes (reported October 10th.) Committee of Legislature result of this report.

1853.—(Apr. 5.)—An act to authorize the formation of corporations for the erection of buildings.

1854.—(Aug. 3.)—Workmen's Home Association. First Model Tenement in Mott Street.

1852.—(January.)—First public bath and laundry, Mott and Grand Streets.

1852.—First building law for Brooklyn (fire escapes.)

1851.—Law of New York City regulating Building and Loan Associations.

1852.—Young Men's Christian Association of New York organized.

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1851-1855.—Thirteen States including New York enacted prohibitory liquor legislation.

1851.—Demilt Dispensary incorporated.

1852.—N. W. Dispensary incorporated.

1853.—James Anderson established library at Pittsburg (400 books) which inspired Andrew Carnegie's interest in libraries.

1852.—New York Ophthalmic Hospital, incorporated.

1853.—New York Infirmary for Women and Children, Stuyvesant Square, organized.

1854.—Nursery and Child's Hospital, 571 Lexington Avenue, incorporated.

1851.—Maimonides' Free Library, 723 Lexington Avenue.

1853.—New York House of Refuge erected on Randall's Island.

1854.—(Mar. 14.)—Brooklyn Female Employment Society organized.

1851.—Graham Home for Old Ladies, Brooklyn, incorporated.

1851.—Brooklyn E. D. Dispensary and Hospital.

1851.—Swiss Benevolent Society of New York.

1852.—Brooklyn Homeopathic Dispensary.

1853.—Mariners' Family Asylum at Clifton opened.

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1851.—Town Library Law of Massachusetts.

1854.—Massachusetts Reformatory for Girls at Lancaster.

1853.—"New era of theological study," (L. W. Bacon's History American Christianity, p. 381.)

1852.—Mount Sinai Hospital incorporated.

1852.—"Uncle Tom's Cabin" published.

1852.—Annual appropriation for asylums of the insane of the Army and Navy.

Events in Europe About 1853 *Associated With Philanthropy.*

1853.—Elberfield system of Poor Relief established. (Statute passed July 9th, 1852.)

1853.—Ranke Haus founded at Hamburg by J. H. Wichern.

1854.—Code of rules governing destitute children of Berlin.

1855.—Epoch making Swedish law concerning the distilling and sale of spirits.

1854.—(Oct. 20.)—Florence Nightingale sailed for the Crimea.

1852.—Co-operative Conference in London.

1852.—Industrial and Provident Society Act passed Parliament. First of a sequence of Acts in the interests of the savings and investments of working classes.

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1854.—Marylebone Association for improving the dwellings of the industrious poor.

1852.—Grant of French Government of ten million francs for improvement of workingmen's dwellings in cities.

1851.—Quatre Mares' Insane Asylum at Rouen. (One of the first and best asylums built after the law of 1838.)

1855.—Through the efforts of Dorothea Dix, Royal Commission appointed to inquire into the condition of the lunatic asylums in Scotland and great reforms followed throughout the United Kingdom.

1854.—First Industrial Schools Act for Scotland.

1853.—(Dec. 27.)—Meeting at "Hall of Association." F. D. Maurice petitioned to become the principal of a workingman's college (967 signatures.)

1854.—(Jan.)—Adoption of Tom Hughes' resolution to establish a workingman's college.

1854.—(Oct. 30.)—Inaugural address by F. D. Maurice.

1853.—Royal Charter for Queen's College, Harley Street. "First formal public sanction in modern times to the principle that the education of English women was not less important or less worthy of honor than that of men."

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1854.—First English Reformatory Act.

1853.—English "Ticket of Leave" system established.

1853.—Board of Charity Commissioners created by Act of Parliament to superintend the administration of charitable and educational endowments of Great Britain.

"The year was marked by the introduction to the House of Lords and to the public of a number of new schemes for the benefit of the London poor. The first successful effort that had been made to reach the very dregs of society,—the first to penetrate to the deepest dens of vice, filth and misery."

1851.—(June 23.)—The seventh Earl of Shaftesbury took his seat in the House of Lords.

1851.—Sisters of St. John Baptist, Clewer.

1853.—All Saints' Sisters, London.

1855.—Sisters St. Margaret, E. Grinstead.

1853.—Workingmen's Coffee House of Dundee. (Combination Reading Room and Restaurant.)

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APPENDIX II.

Extension of the Work of Church Philanthropy in New York About the Year 1873.

1872.—(Dec. 14th)—Home for Old Men and Aged Couples incorporated.

1872.—Church Mission to Deaf Mutes.

1874.—(Feb. 5th.)—Sisters of St. John Baptist organized.

1872-1874.—Expansion of work of Sisters if St. Mary, (St. Gabriel's House and Convalescent Hospital at Peekskill, School and Orphanage at Memphis and Trinity Hospital, New York, House for Old Women, 127 Cedar Street.)

1872.—St. Augustine's Chapel, 262 Bowery.

1873.—St. John's Guild establishes barge for sick children.

1872.—Home for the Aged incorporated. 1873.—Workingmen's Club with co-operative benefit. 1874.—Day Nursery at Church of Holy Communion.

1873.—(June 11th.)—Corner Stone Home for Incurables laid.

1872.—(Oct. 4th.)—Corner Stone St. Thomas Mission Chapel laid.

1873.—Calvary Chapel built.

1873.—St. Peter's Half built.

1871.—(Nov. 12th.)—St. Peter's Parish House, Brooklyn, opened.

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1872.—Sister Julia began work in Brooklyn.

1873.—Hospital at Albany Avenue, Brooklyn.

1872.—(Nov.)—"Sisterhoods and Deaconesses," by H. C. Potter, published.

1873.—(Nov. 1st.)—Italian Mission begun.

1871.—Orphanage Church Holy Trinity.

1873.—Sheltering Arms Nursery of Brooklyn.

1874.—House of Rest moved to its own property on Mt. Hope.

1872.—St. Philip's Colored Home begun.

1874.—(Mar. 8th.)—St. Margaret's Sunday School, Van Brunt St., Brooklyn, started.

Other Events Marking Philanthropic Extension About the Year 1873.

1873.—First National Conference of Charities, etc.

1872.—State Charities Aid Association founded.

1872.—(July 3rd.)—New York Times suggests fresh air (during summer expends $10,000 for 20,000 people.)

1873.—New York Diet Kitchen Association.

1874.—Brooklyn Flower and Fruit Charity organized.

1874.—Metropolitan Throat Hospital, 351 West 34th St., incorporated.

1873.—New York Society for the Suppression of Vice.

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1872.—West Side German Dispensary of City of New York, 328 West 42nd Street.

1874.—Young Men's Hebrew Association, 92nd Street and Lexington Avenue, incorporated.

1874.—New York Training School for Nurses at Bellevue Hospital incorporated.

1873.—Young Women's Christian Association of the City of New York organized.

1872.—McAuley Water Street Mission organized.

1873.—Kindergartens introduced into the Public Schools at St. Louis.

1873.—"The Kindergarten Messenger" begun by Miss Elizabeth Peabody.

1874.—(July 22nd.)—Peabody Home for Aged Women.

1872.—(May.)—South Brooklyn Employment Society organized.

1874.—Hospital Book and Newspaper Society, New York.

1875.—Farming out of the poor abolished.

Events in Europe About 1873.

1872.—Rev. S. A. Barnett, Vicar of St. Jude's, Whitechapel.

1873.—Coffee Palace Limehouse (Rhodeswell Road.)

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1874.—Children's Sanatoria in Kolberg and Rothenfeldt, followed by the German Fresh Air expansion.

1873.—(Jan.)—Arnold Toynbee matriculated at Pembroke College, Oxford.

1875.—Toynbee goes to Whitechapel.

1875.—T. H. Green set up a coffee tavern in St. Clement's.

1873.—(Jan.)—Girl's Public Day School Co. opened first school at Chelsea.

1872.—Destitute persons' Act (South Australia.) First recognition of boarding out system of children in Australia. Victoria followed.

1873.—University extension established at Cambridge University.

1874.—(Mar. 24th.)—First Diggers' Breakfast given by Ruskin to the Hinksey road makers.

APPENDIX III.

Events About the Year 1885 *Marking the Completion of the Thirty Years' Development of Church Philanthropy.*

1883.—(Jan. 1.)—Wm. S. Rainsford became Rector St. George's Church.

1883.—(Oct. 20.)—Henry C. Potter consecrated Bishop.

1883.—(Jan. 25.)—Dedication of Grace Memorial House.

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1885.—Church of the Reformation built, (later Pro-Cathedral, now Epiphany Chapel, Stanton Street.)

1885.—Holy Cross Mission Church built.

1885.—Holy Cross Parish School Building, Avenue C and Fourth Street.

1886.—Home for the Blind at 104th Street built.

1885.—(Dec.)—Gallaudet Home for Deaf Mutes.

1887.—(June 1.)—St. Michael's Home opened at Mamaroneck.

1883.—St. Mark's (Memorial) Chapel, Avenue A and Tenth Street built.

1884.—All Souls' Summer Home, Sea Cliff, opened.

1887.—(Nov. 17.)—Men's Club of St. Thomas' Chapel organized.

1886.—Brothers of Nazareth organized and All Saints' Convalescent Home begun.

1883.—Kindergarten basis of East Side Home begun.

1886.—Vanderbilt Clinic, P. & S. erected.

1887.—St. George's (Tracy) Memorial House, 204 E. 17th Street, built.

1886.—First Deaconess at St. George's (J. E. Forneret.)

1884.—Advent Guild Festival inaugurated at St. Chrysostom's.

1884.—Galilee Mission established, 401 East 23rd Street.

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1885.—"Yemersea" (Sister Cornelia's) Home at Ocean Beach and Holy Trinity Home at South Norwalk.

1887.—Church Association for Advancement Interests of Labor organized.

1886-1887.—Corporation office and Trinity Mission House built.

1884.—Holy Trinity Mission House and Day Nursery, 307 East 112th Street.

1885.—Guild House St. Mary Virgin built.

1884.—School House, Sisters St. John Baptist, built.

1886.—(Sept.)—St. Andrew's Convalescent Hospital, 217 East 17th Street opened.

1884.—Girls' Friendly Society branches at St. George's, Pro-Cathedral and St. Paul's Chapel. St. Ann's, Brooklyn.

1886.—(Nov.)—Laura Franklin Hospital opened.

1887.—Church Periodical Club founded.

1885.—Chapel and North Wing Home for Incurables, Fordham, built.

1883.—Mt. Minturn bought, and Industrial Training for Boys opened at Sheltering Arms.

1885.—(Jan. 25.)—191 9th Avenue opened by the Sisters of the Good Shepherd. 38 Bleecker Street acquired as a Clergy House for the P. E. City Mission Society.

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1887.—(May 5.)—St. Phebe's Mission House, Brooklyn, opened.

1888.—(Mar. 5.)—David Hummel Greer elected Rector of St. Bartholomew's Church.

Other Events About 1885.

1885.—Young Peoples' Society Christian Endeavor.

1883-1886.—Brotherhood of St. Andrew developed from a Bible Class to a National organization,

1885.—"Daughters of the King" organized.

1887.—College Settlement Association at Smith College.

1885.—Tenement House Building Company incorporated.

1886.—National Christian League for the Promotion of Social Purity, 33 East Twenty-second Street, organized.

1887.—Neighborhood Guild, New York.

1885.—White Cross Society organized.

1884.—Sherred Hall built, first building of new General Theological Seminary.

1886.—Vacation School part of the public school system of Newark. (First in Boston, 1878.)

1886.—First directed playground, Parmeter Street, Boston.

1885.—Margaret Fahnestock Training School for Nurses, 304 East 20th Street, organized.

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1885.—Association of Working Girl's Societies organized.

1884.—Avenue C Working Boys' Club at 650 East 14th Street.

1884.—Bartholdi (Edgewater) Creche begun.

1884.—Industrial Educational Association of New York City organized.

Brooklyn Bureau of Charities:

1885.— Laundries.

1884.— Woodyards.

1887.— Lodgings.

1887.— Nurseries.

Castleton:

1885.— C. O. S.

1885.— Savings Society.

1886.— Free Circulating Library.

Events in Great Britain About 1885 *Marking the Maturity of Modern Philanthropic Ideas.*

1885.—(January.)—Toynbee Hall, Whitechapel.

1886.—Toynbee House, Glasgow.

1885.—University Club, Bethnal Green, begun by P. R. Buchanan.

1885.—Trinity College Mission, Camberwell.

1887.—Peoples' Palace, Mile End Road.

1886.—Recreative Evening School Association.

1883.—Mansion House Committee on dwellings of the poor.

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1886.—Mr. Chas. Booth began his study of London poverty.

1883.—(October.)—"Bitter Cry of Outcast London" published.

1885.—(January.)—W. H. Freemantle published "The World the Subject of Redemption."

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VITA.

The writer of the foregoing was born at Morrisania, New York, August 20th, 1871. After graduating from Grammar School No. 61, he studied at the College of the City of New York, where he was Prize Speaker in 1891 and 1892. In this latter year he entered Columbia University and received the degree of Bachelor of Arts in the Class of 1893.

He graduated from the General Theological Seminary in 1896, being Seymour Prizeman (for extempore speaking) that same year, and was ordered Deacon by the Bishop of New York, May 31st, 1896. After serving as Chaplain of the City Prison and Ludlow Street Jail, New York, for about six months, he became Curate of Grace Church, Plainfield, New Jersey, where he was ordained Priest by the Bishop of New Jersey, April 24th, 1898. At the Fourth Lambeth Conference he served as Chaplain to the Bishop of Texas, and in the summer of 1900 was in residence at the Oxford House, London. A sermon entitled: "The Verdict of Mankind on the Facts Found in the Trial of Jesus of Nazareth" preached in the University Chapel at Bonn, was printed by request in 1900. During the years 1893 and 1894 and again from 1897 to 1900 he was in residence as a

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graduate student at Columbia University.

He took charge of the Mission Chapel of St. Luke's Church, Brooklyn, New York, in 1901, and the following year became Assistant to the Rector of Christ Church, Brooklyn. In 1904 he assumed the Rectorship of St. Clement's Church, in the same place. While residing in Brooklyn, he has acted as Chaplain of the Brooklyn Home for Consumptives. In 1906 he was appointed Alumni Prize Examiner at the General Theological Seminary, and a member of the Social Service Committee of the Diocese of Long Island.

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